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TITUS OATES DD.
the first discoverer of the Popish Plott.

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T H E
Witch of Endor;
OR THE
WITCHCRAFTS
OF THE
Roman Jesebel :

In which you have an Account of the
EXORCISMS or CONJURATIONS
OF THE

P A P I S T S . I

As they be set forth in their
Agends, Benedictionals, Manuals, Missals,
Journals, Portasses, which they use in their Churches
concerning the Hallowing of Water, Salt, Bread,
Candles, Boughs, Fire, Ashes, Incense, Pascal Lamb,
Eggs, Herbs, Milk, Honey, Apples, Wine, Cheese, But-
ter, new Baked Bread, Flesh, Font, Marrying Ring, Pil-
grims Wallet, Staff, Cross, Sword, &c.

*Proposed and Offered to the Consideration of all
Sober PROTESTANTS.*

By TITUS OTES, D. D.

*What Peace, so long as the Whoredoms of thy Mother Jesebel and her
Witchcrafts are so many? 2 Kings, 9. 22.*

L O N D O N :

Printed for Thomas Parkhurst, and Thomas Cockeril, at the Bible and
Three Crowns at the lower end of Cheapside, and at the Three
Legs in the Poultry, near the Stocks-Market. 1679.

THE
Witch of Endor:

OF THE
WITCHCHARTS

OF THE
Roman Jelebo:

I Do Appoint *Thomas Parkhurst* and *Thomas Cockeril*, to Print this my Book, Intituled,
The Witch of ENDOR.

TITUS OTES.

To the Right Honourable
 ANTHONY EARL of SHAFTSBURY,
 Baron Ashly of Wimbourne St. Giles;
 Lord Cooper of Pawlet.

My Lord,

I Confess the Obligations that your Lordship hath laid upon this Kingdom in general, and upon my self in particular, call for greater Acknowledgments than have yet been paid by the one or the other. As for my self, my Lord, I have had nothing but Affronts and Afflictions, and your Lordship hath vouchsafed to stoop to share with me in them; and since your Lordship hath been pleased to own me in my Sorrows and Cares, I am thereby encouraged to Address my self to your Honour for your Patronage and Protection. This Book, my Lord, is another demonstration of Rome's detestable Practices, under which we must again groan, if we do not with one Consent oppose Popery, to cut it off Root and Branch, and use all lawful means to prevent its introduction into this our native Country. We have again detected the Contrivances of the Romish Interest against our Religion and Liberties, therefore, my Lord, I humbly conceive, That those that appear for a Popish Successor, are for Popery by wholesale, let their Pretences be what they will against it by retail, and would at once betray our Land to Rome's Tyranny and Witchcrafts, and are content for the Gust of a sweet Morsel to sell all, even God, their King, Religion, and every thing that may conduce to the Peace, Welfare and Advantage of King and Kingdom: all which appears by their slighting, nay opposing the kindness of God our Saviour in this great Discovery of their intended Malice against us, and by their fawning and flattering with Jesebel, whose Whoredoms and Witchcrafts are many: they encourage and abet the devilish Interests both of
 Rome

The Epistle Dedicatory.

Rome and France, to the great Confusion of Prince and People, by which means the Gospel of our Lord Christ is more affronted in the Houses of those that profess and call themselves Christians, than by the Congregation of those Blasphemers, who from a Principle of Ignorance do with the loudest Calumnies reproach it. These, my Lord, are the Traytors whom Judgment doth follow in this World, and Eternal Vengeance in the next. My Lord, I am sure your good Lordship hath not been unacquainted how the People have been deceived by these false Prophets, therefore once more I pray your Lordship still to continue your Zeal and Affection to the Protestant Cause, and the Interest of your Country, in which Harvest your Lordship heretofore hath been and now appears to be a true labourer, not only in Word, but by your Lordship's Care, Diligence and unwearied Activity.

To this end God Almighty bless your Lordship with all Blessings both of Heaven and Earth, Body and Soul, so that both King and Kingdom may joy and rejoyce in you. I shall say no more, but protest I will in all good Conscience do my part; I will appear more Loyal to my Prince than those who by their accustomed Oaths say they are so, and will from my Heart, and with all the skill I have, oppose this Romish Dragon, and all its Votaries. I shall now humbly take leave to subscribe my self,

My Lord,

WHITEHALL,
Nov. 5. 1679.

Your Lordship's most humble and

most obedient Servant,

TITUS OTES.

THE

The Exorcisms or Conjurations of the Papists, as they be set forth in their Agends, Benedictionals, Manuals, Missals, Journals, Portasses, &c. which they use in their Churches, concerning the hallowing of Water, Salt, Bread, Candles, Bowes, Fire, Ashes, Incense, Pascal Lamb, Eggs, Herbs, Milk, Honey, Apples, Wine, Cheefe, Butter, new Baked Bread, Fleish, Font, Marrying Ring, Pilgrims, Wallet, Staff, Crofs, Sword, &c. with Confutations of the same.

Of HOLY WATER.



IN the Exorcism or Conjuratiō of the Holy Water, which is mingled together with Water and Salt, the *Papists* speak first of all to the Salt, which can neither speak, nor hear, nor have any sense in it, on this manner :

I conjure thee, thou Creature of Salt, by the ✠ living God, by the ✠ true God, by the ✠ holy God, even by the God which through Elisha the Prophet commanded thee to be cast into the Water, that the barrenness of the Water might be healed; to the intent that thou maist be made a conjured or bewitched Salt unto the salvation of them that believe : and that unto all such as receive thee thou maist be health of soul and body : and that from out of the place wherein thou shalt be sprinkled, may flee away and depart all phantasie and wickedness or craftiness of the Devils subtilty, and every unclean spirit may give place, being conjured by him who shall come to judge both the quick and the dead, and the World through fire. Amen.

To speak nothing of the *Papists* Exorcisms or Conjurations, which they most wickedly use in charming the good Creatures of God, against the Doctrin of the holy Ghost, persuading the simple Multitude, that through these Benedictions, Crossings, Conjurings, &c. they be holier than when God at the beginning made them, notwithstanding *Moses* writeth, *That God beheld all the things that he had made, and they were excellently good.* What Christian heart can suffer such and so great Blasphemies, that that Virtue and Power should be attributed to a Creature without life, which is only due to the only begotten Son of the living God ? Is Salt now through their bewitchings become of such force, might, and strength, that it brings Salvation to them that believe, and health both of body and soul ? *St. Peter* saith, *There is Salvation in none other but in Jesus Christ.* Neither is there any Name under heaven given unto Men wherein they may be saved, but only the Name of Jesus. Is not Christ called *Jesus*, that is to say, a *Saviour*, at the appointment of God the Father, to declare, That he alone saveth his People from their sins ? Doth not all the Scripture testifie, That by Christ

only and alone we are justified and saved, yea, and made inheritors of everlasting glory? Why then do the blasphemous *Papists* steal away the glory of our Salvation from Christ, and give it to Creatures? Is Christ's ear so stopp'd that it can no more hear? Is Christ's hand so shortned, that it can no more help? *Ah cursed is that Man that putteth his trust in any Creature, and suffereth his heart to depart from the Lord.*

Moreover, They give such virtue to their bewitched Salt, that it is able to drive away Devils and unclean Spirits, wheresoever and whensoever it be sprinkled. O blasphemous Priests! When Christ sent forth his Disciples into the World to Preach the Gospel, he said, *that they should cast out Devils by his Name*, that is to say, by his power and might. He saith not by the sprinkling of holy Water. And St. Paul exhorteth us to put on the shield of Faith, and with that to quench the fiery darts of Satan: so likewise doth St. Peter, saying, *Be ye sober and watch, for your adversary the Devil goeth about like a roaring Lyon, seeking whom he may devour, whom see that ye resist with a strong faith.* In the History of the Gospel we read, that Christ drove away the Devil with the word of God. And in another place of the Gospel he speaketh of a certain kind of Devils which are not cast out but by Prayer and Fasting. Thus are we taught in the Word of God, that by the Name of Christ, by Faith, by the holy Scripture, by Prayer and Fasting, the Devil is expell'd and put out: But that he is driven away by holy Water, we find in no place.

And in the Prayer that followeth, the Popish Conjurer desireth of God, that the conjured and bewitched Salt may be unto all such as receive it, salvation of mind and body, so that whatsoever shall be touched or sprinkled by it, may be void of all uncleanness, and of every assault of spiritual wickedness.

Here singeth the conjuring *Papist* one and the same song; as before, so likewise here he goeth about to bring salvation both of mind and body to the People from his bewitched Salt, when, as we have heard, all salvation cometh from God alone, through faith in the blood of Christ, as St. Paul saith, *By grace are you saved through faith, yea and that not of your selves.* It is the gift of God, and cometh not of works, because no man should rejoyce.

If salvation come not unto us through those good Works which we work at the appointment of God, but is the free gift of God alone, as the same Apostle saith also in another place, *Everlasting life is the gift God, through Jesus Christ our Lord*; With what face than do our Popish sacrificers attribute the virtue of salvation to a beggerly Ceremony, invented by the idle brain of some enemy of God, and no where commanded, but rather condemned in the holy Scripture, as our Saviour Christ saith in the Gospel, *They worship me in vain, teaching Doctrins which are the Commandments of men.*

And whereas the Mass-monger prayeth, *That whatsoever be touched or sprinkled by it may be void of all uncleanness*: we shall understand, that it is God alone, which through Faith purifieth and cleanseth us both in body and soul. Therefore David prayeth unto God, saying, *A clean heart create thou in me, O God, and a right spirit renew thou in my innermost parts.* And God himself by the Prophet saith, *I will pour upon you clean water, and ye shall be cleansed from all your iniquities, yea from all your Idols will I cleanse you: And I will give you a new heart and put a new spirit in you, &c.* This cleap

clean Water which God promiseth here to pour upon his People, is not the conjured Water of the *Papists*, seasoned with Salt, but it is the holy Ghost which by Faith is received of the true Christians. And are not these the words of blessed St. Luke, *By faith hath he purified and cleansed their hearts?*

As touching the avoiding of every assault of spiritual wickedness, whereby is understood the work of Satan and of his infernal Army employed unto the destruction of the faithful: We have before heard, that neither Salt nor Water, nor any thing of like condition, altho' never so much blessed, crossed, exorcised, conjured and bewitched, is of such force, that they may be able to resist, and so quench the fiery darts of Satan. By the Name of Christ, by Faith, by the Word of God, by Prayer, and Fasting, is this brought to pass, so that by this means we obtain and get glorious Victories over all Spiritual Wickedness, as it is written, *O Hell, I will be thy destruction: O Hell, where is thy victory?* God be thanked which hath given us the Victory through our Lord Jesus Christ.

Moreover, As they handle the Salt, so do they likewise the Water: They bless, they sanctifie, they exorcise, they conjure, they charge, they command, they charm, they bewitch the Water, speaking unto it as a thing having life, on this manner:

I conjure thee, thou Creature of Water, in the Name of God the Father Almighty ✠, and in the Name of Jesus Christ ✠ his Son our Lord, and in the virtue of ✠ the holy Ghost, that thou be a conjured Water, to expel all Power of the Enemy, and that thou maist be able to root out and utterly to displace the Enemy himself with his Apostatrick Angels, by the virtue of the same our Lord Jesu Christ, who shall come to judge the quick and the dead, and the World, thro' fire.

As before in the Conjurament of the Salt, the Exorcist and Conjuror went about by charming, to make it of sufficient virtue to expel and drive away Satan and all his Ministers, so likewise doth he here in the exorcising of the Water. But how wickedly and foolishly he doth this, we have before sufficiently heard.

In the Prayer unto God, that followeth immediately after, the Conjuror is more mad, and as one out of his wits, he prayeth God, that his bewitched Water may be of such virtue and strength, that whatsoever this Water shall sprinkle in houses or places of the faithful, may be void of all uncleanness, and delivered from harm. That no noisome spirit remain there, nor no corrupt air, but that they may avoid all the laying in wait of the privy Enemy: and that if there be any thing that is contrary to the health and quietness of the Inhabitants, it may, through the sprinkling of this Water, depart away, &c. And in the Prayer which he maketh after he hath mingled the Water and Salt together, he beseecheth God, that wheresoever this Water thus conjured be sprinkled, all noisomeness of the unclean spirit may be cast out, and the terror of the venomous serpent expelled far away, and the presence of the holy Ghost may vouchsafe to be present.

And in the next Prayer following, he desireth of God, that he will grant by the sprinkling of this bewitched Water, health of mind, safety of body, conservation of health, security of hope, and strength of faith.

Who seeth not how this Popish Exorcist and wicked Conjuror goeth about by this heathenish Ceremony to obscure the glory of Christ and his death, while

while he goeth about to attribute that to the idle invention of Man, which is only given to the faithful of God alone, through the Lord Christ his dearly beloved and only begotten Son. For what can Christ bring unto us, but free deliverance from Satan and his Ministers, freedom from all sin and uncleanness, health of body and mind, quietness of Conscience, security of hope, strength of faith, and in fine, everlasting Life? All these things bring the bewitched Water, by the Doctrin of the *Papists*, to them that be sprinkled with it. And is this any other thing than to make Christ *Jack out of Office*, and to place a new Saviour in his stead? Wo unto thee thou Pope and thou Devil: Ah thou Antichrist, who in thy Antichristian Doctrin teachest thy Captives and Bond-slaves to seek salvation in this thy beggarly Ceremony, and to say these words, when they take this thy conjured and bewitched Water, *Aqua benedicta sit mihi Salus & Vita*: that is to say, *This blessed* (or rather bewitched) *Water be unto me Salvation and Life*. O blasphemy passing all blasphemies! Water utterly abused to bring Salvation and everlasting Life! O damnable Doctrin! Salvation cometh by none but by him alone who is the Saviour of the World, even the Lord Jesus, who only and alone saveth his People from their sins: as St. Peter saith, *There is Salvation in none other but in the Lord Jesus*. Neither is there any other Name given unto Men, wherein they may be saved, but only the Name of the Lord Jesus. And as concerning everlasting Life, saith not the Lord Christ of himself in this manner? *I am the resurrection and the life; he that believeth in me, although he were dead, yet shall he live, and every one that liveth and believeth in me, he shall never die*. Again he saith, *I am the way, the truth, and the life: no man cometh unto the Father, but by me*. Likewise saith St. John Baptist of this Christ the Lord, *He that believeth on the Son of God hath everlasting life, but he that believeth not on the Son of God hath not life, but the wrath and vengeance of God abideth upon him*. He saith not, He that sprinkleth himself with holy Water hath everlasting Life, but he that believeth on the Son of God hath everlasting Life. Neither saith he, He that sprinkleth not himself with holy Water hath not Life, but the wrath of God abideth upon him: but he saith, *He that believeth not on the Son of God hath not life, &c.* And St. John the Evangelist, speaking of Christ, saith, *This is the true God; and everlasting life*. And are not these the words of blessed St. Paul, *Everlasting life is the gift of God through Jesus Christ our Lord*. He saith not, Through the sprinkling of holy Water.

Hence it evidently appears how greatly the wicked *Papists* in times past, (and still do in some places) have abused the simple Christians, while by this and such other like Ceremonies, they have taught the People to seek Salvation both of Body and Soul, Victory over Satan, and all his infernal Army, quietness of Conscience, freedom from all Sin and Uncleanness, security of Hope, corroboration and strength of Faith, and, in fine, what not? Is not this to deny the Lord that bought them? Is not this to make Merchandise of the People? Is not this to tread the blood of Christ under foot, and to count it of no force? God destroy thee and thy Kingdom, O Antichrist, that the glory alone may be the Lord's. But let us behold more of their *wicked Exorcisms and Conjurations*.

Of HOLY BREAD.

AS the *Papists* teach their Captives to seek salvation both of body and soul in their conjured Water, so likewise do they in their bewitched Bread: for in the Exorcising or Conjuring thereof they use these words:

Bless ✠ thou O Lord this Creature of Bread, as thou didst bless the five Loaves in the Wilderness, that as many as tast of it may receive health both of Body and Soul.

Here have we the very same four and stinking leaven of the Papistical Pharisees that we had before. The crafty Conjurer and subtle Sorcerer, to cloak his wicked doings, putteth Christ in remembrance how he blessed five Loaves in the wilderness, when he fed five Thousand People, as we read in the Gospel. And he meaneth by blessing, nothing else than the wagging of the two fore-fingers of the right hand, as the manner of the Popish Bishops is to bless the People, and to make them never the better. But Christ's blessing was Prayer and Thanksgiving to his heavenly Father for the benefits which he bountifully doth daily bestow upon his Creatures, but especially upon Mankind.

And methinks that the Prayer of the Popish Priest is very large, in that he desireth of God, that as many as tast of that conjured Bread may receive health both of Body and Soul. What if *Mag Pie*, or *Jack Daw*, or *Philip Sparrow*, should chance to eat of it, as it may happen (hath it not been known that the little god of the Altar hath been eaten and devoured of *Mother Mouse* and *Will. Worm*) should they also, through the tasting and eating thereof, receive health and salvation both of body and soul? A foul and a great oversight. The almighty God ordained this his Creature of Bread for the sustentation and preservation of the body, and the *Papists* utterly abusing it, transpose it unto the salvation both of body and soul, and teach us to seek health both of body and mind in this beggarly Ceremony, being an idle invention of their most idle brain: When we are sufficiently taught in the holy Scriptures, That all our Salvation cometh from God, through Faith in Christ, and not from holy Bread and holy Water.

But the *Papists* have another Blessing of Bread, which is this:

O Lord, holy Father, almighty eternal God, vouchsafe ✠ to bless this Bread with thy holy Spiritual Benediction, that unto all those which receive it, it may be salvation of mind and body, and a safeguard against all Diseases, and all laying wait of the Enemy.

In this Prayer we have not only, that the Popish holy Bread bringeth salvation of mind and body unto all those which receive it, but also that it is a safeguard against all Diseases, and a defence against all layings in wait of the Enemy.

Will any Man be free from the Pox, the Piles, a Feaver, or any other kind of Disease? let him eat holy Bread, and by the Doctrine of the Pope, he shall be free from all evil Maladies. If this were true, as it is most false, it were a very ready way and of little charge to cure Diseases: And by this means

also should we not only chase away all Infirmities out of the Country, but also be free from the torments of Chyrurgions, and the heavy Counsels of Physicians, and from the Charges of them both. This is therefore a false fancy of the *Papists*, to teach the simple and ignorant People to believe, that by eating this their Bread, they shall be free from all Diseases. Hence it hath come to pass in times past, that many would carry home part of the holy Bread in their Napkin, and put it in their Portage, believing that that part of the holy Bread which they did eat dry in the Church, should stand instead of their Table Bread all the week after, if they should chance to die. Again, that that part which they carried home, and did put in their Portage, should preserve them from all Sicknes and Diseases. O blindness, rather worthy to be lamented than to be laughed at! And whereas they attribute to their holy Bread power to deliver the receivers thereof from all lying in wait of the Enemies, who knoweth not what a slender defence a morsel of bread is against our Enemies, whether we respect the spiritual or the corporal? Satan is a mighty Prince, and in working mischief is more subtle and more crafty than to be resisted with a morsel of bread. The same may we say of our bodily adversaries. A Man of credit, dead some years since, saith, That when he was a Child, he knew certain old women in his Country which always carried about them certain pieces of holy Bread in the Ears of their Caps, being certainly persuaded, and assuredly believing, that carying that Bread about with them, they should easily avoid the danger of evil Spirits, and be free from the wicked Arts of their Enemies, so that no harm should chance to them that day, neither spiritually nor corporally. The younger sort of Women and Maids, for the like purposes, carried the holy Bread about their Necks, with St. *John's* Gospel sown in a piece of Silk or Velvet, hanging upon St. *Audries* Lace, which, as they said, was very profitable for the pain in the Throat, and a present Remedy against the Chin-Cough. Thus the subtle *Papists* deceived the simple People, and made them plain ridden fools. But let us behold more of their Conjurations.

Of HOLY CANDLES.


IN the hallowing of Candles, upon *Candlemas-day*, the Priest being arraigned with his Priestly Apparel, and turning himself to the South, among other things, in his first Prayer desireth God, that his Candles which he hath there in hand, may receive such a strength and blessing, through the token of the holy Cross, that in what place soever they be lighted or set, the Devil may avoid out of those habitations, and tremble for fear, and fly away discouraged, and presume no more to disquiet them that serve him. Is not this a wonderful Prayer, and well framed according to the Will of God? Is not this a new kind of saving health, that Candles blessed of a Popish Priest, without the Commandment of God, being lighted or set in a place should drive away the Devil, and make him to tremble for fear, as one altogether discouraged or dismaied, &c. yea, and that by vertue of the sign of the Cross? If the Cross whereon Christ died were then present, it could give no such strength as the *Papists* require, much less can the Sign thereof. The Devil feareth as much the Sign of the Cross, as he feareth the turning the Weathercock of *Paul's* when the wind bloweth. The Name of Christ, and constant Faith in the same, expelleth Satan, and not the Sign of the Cross.

Cross. Afterward, in the same Prayer, he beseecheth God, That he will send down his holy Angel *Raphael*, that he which plucked out and put away from *Tobias* and *Sarah*, the pestilent and noisom Devil which troubled them, may by the sanctification and hallowing of the Candles, tread Satan down, and chace him away out of all the Houses of them that honour God; out of the Churches, out of the Mansions, out of the Beds, out of the Refectories, and out of all places wherein such as serve God do dwell and rest, do sleep and watch, do walk and stand: and that that malignant Spirit may no more be bold to trouble or to make them afraid whom thou hast defended with the holy Unction of thy holy Chrism.

Here this bleffer and sanctifier prayeth God to send down the Angel *Raphael* to dispatch the Devil out of the way, that he trouble us no more; not considering whether God hath in the mean season appointed him to any other service. The Angels are not appointed by God to wait upon Candles at the request of sinful men, but are ordained of God to attend upon his elect and chosen People: as *St. Paul* writeth.

And it is not a little to be marvelled at, that the Popish Priest is so without all shame, that he would have the Angel of God do all these things through the hallowing and sanctification of the Candle, as though there were more virtue and strength in a Wax Candle than in an Angel of God, which by the power of God hath not only expelled many Devils, but hath also in one night slain many thousands of People. But the *Papists* are like to an Ape, which liketh no kind of Beasts but her own Whelps, thinking them most fair, most well-favoured, most amiable, &c. when, notwithstanding, who knoweth not what deformed things they are? After this manner play the *Papists*, they like no kind of Justification and Sanctification that God hath appointed in his holy Word: but whatsoever they devise of their own authority, without the authority of God's Word, that they extol and magnifie above the Stars: That justifieth, that sanctifieth, that saveth. And to bring this thing to pass, they abuse the good Creatures of God, by taking upon them to make them more holy and better than ever God made them: which is an Antichristian presumption.

After these things, as a man out of his wits, the Popish bleffer turneth him to the Candles, and saith:

I blefs  thee, O thou Creature of Wax, in the Name of the holy Trinity, that thou be in all places a chacing away of the Devil, and an utter destruction and rooting out of all his Companions, &c.

Here doth the Popish Priest attribute Power to the Wax for to chace away the Devil and all his Companions. But I marvel why the Hemp, whereof the Wick is made, is not also spoken unto and blest'd, as well as the Wax, seeing that that also is part of the Candle? It is to be thought that the *Papists* had rather twice deal with Wax than once with Hemp, for fear of hanging. In the second Prayer, after that the Priest himself hath blessed the Candles, as a man remembring his duty, he beseecheth God, That he also will vouchsafe to blefs those Candles, prepared unto the uses of Men, and health of Bodies and Souls, as well on the Land as in the Waters, yea, and that by the invocation of his holy Name, and by the intercession of his holy Mother, and by the Prayers of all the Saints. To make this Merchandise saleworthy, he is not content with his own blessing of the Candles,
but

but he also prayeth God to put to his blessing, that they may bring unto men health both of body and soul, not only upon the Land but also upon the Water; that is to say, in every place, that the sanctified Candle may be known to be a perfect Saviour in all places universally. O abomination! O blasphemy! The mean to bring this matter to pass, he allegeth to be the invocation of God's most holy Name, as the Charmers, Conjurers and Witches do likewise. But lest that the invocation of God's most holy Name should not seem to suffice in this behalf, as though there were an insufficiency in the same, he straightway subjoineth and addeth the intercession of our Lady, and the Prayers of all the Saints in Heaven. But where hath the *Papist* learned in God's Book the Intercession of Saints? Or where hath he any Scripture to shew that they Pray either for us or for the Candles. God alone is to be invocated and called upon in the Name of our only alone Mediator, yea, and that according to his Will, and not after the foolish fancies of Men. And as God alone is to be called upon in spirit and truth, so likewise he alone heareth our Prayers, and granteth our Petitions. All other Invocations and Intercessions are but the idle inventions of Men, sprung up of a blind Zeal without authority of God's Word, and to say truth, meer Idolatry. After these, and such like Benedictions and Prayers, the Candles are sprinkled with holy Water, and incensed, that nothing should want unto the perfect salvation of them. But whether this be false Worshiping, or Conjuring, or Idolatry, or Superstition, or Foolishness, to incense dead Creatures, and to make sweet Perfumes to them that smell nothing, let others judge. All these things I am sure are but apish toies, devised only to blear the simple peoples eyes, and to keep them still in blindness, that they being occupied about such trifles may have no leisure to spy out the juggling of the *Papists*. God confound Antichrist, with his whole Generation. These things being dispatched, the Candles are lighted, and every man taking his Candle, and the Priest his, with merry singing of *Lumen ad revelationem gentium*, and *Nunc Dimittis servum tuum, domine*. Then the Priest holds up his Candle, and all the People their Candles, and about the Churchyard they go, the Prior of *Prickelingham* and his Covent, meerly singing and talking, as merry as Pope *John* with all his College of Cardinals. After Even-song, the same day, distribution is made of the Priest's Candle, by the Priest to the People, every one taking their Portion in a fair Napkin, as a Relique and Jewel, so holy, so precious, and of so incomparable virtue, that they think themselves unworthy to touch it with their bare hands. These pieces of the Candle they bear home, and lay up daintily in their Coffers.

If any Thunder or Lightning, or any other grievous Tempest arise, then straightway they light their Candles, with this faith and persuasion, That that Candle being once lighted, driveth away the Devil, quieteth the Tempests, and bringeth health and safeguard to so many as are in the house.

Again, When any sick person is like to depart, then this Candle is also lighted, and the sick man blessed therewith, with this belief, That if he be blessed with that holy Candle before he depart, he shall be free from all the Assaults of the Devil, and the sooner come unto everlasting joy.

Of Holy Boughs, otherwise called Palms.

NOW as touching the Boughs, Branches, and Flowers, which on *Palm-sunday* are exorcised, conjured, bewitched and charmed in the Churches of the *Papists*. First of all, before this matter be enterprised, because all things should orderly be done, the sacrificing Priest is commanded to array himself with a red Cope, and then to stand upon the third step of the Altar, turning him toward the South. Secondly, the Palms with the Flowers that shall serve for the Clerks, shall be laid aside upon the Altar, as for persons of a greater dignity, and more excellency than the common sort of People. Thirdly, as touching the other Palms and Flowers, which shall serve for the Laity, they shall be laid on the step of the Altar on the South-side. All these things set in most comely order, at last the Sorcerer falleth to his business, and faith,

I conjure thee, thou Creature of Flowers and Branches, in the Name ✠ of God the Father Almighty, and in the Name ✠ of Jesus Christ his Son our Lord, and in the virtue ✠ of the holy Ghost. Therefore be thou rooted out and displaced from this Creature of Flowers and Branches, all the strength of the adversary, all thou Host of the Devil, and all thou power of the Enemy, even every assault of Devils: That thou overtake not the footsteps of them that hast unto the Grace of God. Through him that shall come to judge the quick and the dead, and the World by fire. Amen.

As we have before heard in the Conjurations of Salt and Water, how busie the sacrificing Sorcerer was to dispatch the Devil and all his power out of the afore said Salt and Water, through his wicked and divelish Incantations, even so playeth he now with the poor Boughs and silly Flowers. *I conjure thee*, saith he. But, I beseech you, where ever did Christ ordain the Ministers of the New Testament *Conjurers*? Antichrist indeed hath his Conjurers, Sorcerers, Charmers, Witches, South-sayers, Enchanters, Sacrificers, &c. but Christ in his Ministry knoweth no such. Therefore whereas the Popish Priests take upon them to Conjure, they shew themselves to be not the Ministers of Christ, but the Bond-slaves of Antichrist. But what fault find they in the Branches and Flowers, which are the good, fair, sweet, and pleasant Creatures of God, that they must be conjured? We see in them the great Power and mighty Work of God. These Boughs which not long before seemed to be dead, are now green and flourishing. The Flowers which of late were not, are now most goodly and pleasant to behold. Beholding them we are forced to praise God in his Creatures: neither do we see any imperfection in those Creatures, that they should need such Conjurations. Hath the Devil entred into the Branches and Flowers since they were brought into the Popish Temples? For before they were good and undefiled, and needed no such Conjurations and Charms. But what conjure they? the Devil and all his power out of the Flowers and Branches. But the holy Scripture saith, *God beheld all things that he had made, and they were exceeding good.* Flowers, Boughs, Branches, are the Creatures of God, therefore are they good: If good, what place hath the Devil in them? Can that which is good, and the Devil, dwell together?

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What fellowship hath Christ with *Belial*? Light with Darknes? Righteousness with Unrighteousness? But it is to be thought that whatsoever thing it be, although never so good, that cometh into the Popish Priests hands, it is straightways defiled, or else they would never use such Benedictions, Consecrations, Sanctifications, Conjurations, &c. But by whose power do they conjure the Devil and all his Host out of these Branches and Flowers? Because they will make fair work and praise-worthy in the eyes of the simple, they conjure the Devil, not in their own name (for that might seem too great a presumption) but in the Name of God the Father, and in the Name of Jesus Christ his Son, and in the virtue of the holy Ghost. And in thus doing they shew themselves right Conjurers and Sorcerers: For of all such, that is the property. They must blasphemously abuse the Name of God, while they apply it to such Incantations. The Name of God is with all reverence to be called on in things lawful, and not in things unlawful. And such things are to be required of God as he commandeth us to ask, and not such as we, after our fleshly imagination, fancy. God likewise is to be honoured with such Works as he hath prescribed, and not with such doings as blind Zeal deviseth: As it is written, That I command thee, that do thou only, neither put thou any thing thereto, not yet pluck ought therefro. Again, Ye shall not do every one of you what you think good, but what I command you, that shall ye do. Now where hath God at any time commanded his Ministers to conjure the Devil and all his Army out of Salt, out of Water, out of Boughs, out of Flowers, &c. Or where hath he commanded that such Works should be done in his Name? O Antichristian Arts!

After the Conjunction of the Flowers and Branches, the Priest falleth to Prayer, yea and that without *Dominus vobiscum*, but only with *Oremus*, and entreateth God, that it will please him, seeing the Devil and all his Host is conjured out, to bless and sanctifie these Flowers, branches, slips of Palms, or boughs of Trees, which they offer before the presence of his glory, that the devout people bearing them in their hands, may merit and deserve to obtain the grace of his Benediction.

The Conjuror, after that he hath conjured the Devil out of those Flowers and branches, desireth God to sanctifie them, and to make them holy, as though the Workmanship of God expressed in them before, were unholy and imperfect, when, notwithstanding we have before said, that all the Creatures of God are exceeding good, and therefore consequently good and perfect in their kind. He saith moreover, That they offer these Flowers and branches before the presence of God's glory. But I would fain know where God hath commanded in the New Testament, that such things should be offered unto him? To offer the sacrifice of praise, and to offer our bodies a lively and acceptable sacrifice unto God, we are taught in the holy Scriptures; but to offer to God Boughs, Branches and Flowers, that we read not. Verily to offer up these things in sacrifice to God, is none other thing than to set up an Idol of our own making, and to bring strange fire before the Majesty of God.

But to what end would this crafty Conjuror have God to sanctifie these flowers and branches? Verily, that the people bearing them in their hands may merit and deserve to obtain the Grace of God's benediction. Behold this Antichrist, whereas before he so vilely judged of these branches and flowers, that he thought them to be altogether unholy and unclean, and there-

therefore he fell to the conjuring of the Devil and all his Army out of them, now he esteemeth them to be of so great price, that the carrying them about in peoples hands, deserveth the Grace of God's benediction, that is to say, God's favour, remission of sins, quietness of Conscience, and in fine, everlasting Life. O new kind of meriting ! Is the wrath of God, kindled against sin, waxen so cold, that the carrying about of a few flowers and branches is able to quench it ? Is remission of Sins, quietness of Conscience, everlasting Life, &c. so slender gifts, and of no price, that they may easily be obtained with carrying about a few Palmes or Willow-branches ? If great Oxen, fat Calves, mighty Bullocks, young Doves, tender Chickens, being sacrificed and offered up unto God, if Incense and other sweet perfumes offered unto the Almighty God of *Israel* (which notwithstanding were done of the People of God at God's appointment) could not bring these heavenly benefits to Mankind, is it to be thought that the bearing of a few flowers and boughs in mens hands, which are now conjured and turned to a superstitious use, not commanded of God, but invented of Man, is able to bring this to pass ? No Ceremony commanded and ordained of God is able to justify Man ; and shall Ceremonies devised by Man work Justification ? Nay, moreover, no Work that God hath commanded in his Moral Law, otherwise called *The Ten Commandments of Almighty God*, is able to justify the doer thereof : For no man doeth the works of the Law with such perfection as the Law requireth, for as much as the Law is spiritual and we are carnal, as our Saviour Christ saith, *Moses gave you a Law, and none of you all fulfilleth it ;* And shall works done at the prescription and appointment of man, bring to pass a matter so weighty and of so great importance ? Verily our works, even our best works, are so imperfect and so estranged from all true righteousness, that they are not without a cause resembled by the Prophet to a menstruous Cloth. *Enter not into judgment with thy servant, O Lord,* saith the *Psalmist*, *for no man that liveth shall be found righteous in thy sight.* Again, *If thou, O Lord, shalt narrowly look upon our wickednesses, O Lord, who is able to abide it ?* Are not these the words of the *Apostle* ? If Righteousness come by Works, then died Christ in vain. He speaketh not of Popish and Superstitious Works, but of Works commanded of God. And he saith plainly, That those Works do not justify, that is to say, do not bring God's favour, remission of sins, the gift of the holy Ghost, quietness of Conscience, and everlasting Life to the doers of them, of their own dignity and worthiness, of their own perfection and holiness : but they be freely given to us of God the Father, for his dear Son's sake, Jesus Christ our Lord, through faith in his blood. So that every one of us may worthily say with *St. Paul*, *God forbid I should rejoyce in any thing but in the Cross,* that is to say, in the Passion and Death of our Lord Jesus Christ. Where is Merit and Desert now then become, which the *Papists* brag we shall obtain by carrying about their bewitched Flowers and Branches. The Death of Christ is the alone Merit of the faithful : whereof God alone for his mercy sake make us all partakers, and shortly confound the Kingdom of Antichrist. *Amen.*

In the second Prayer, which orderly followeth, the forcing *Papist* beseecheth God, That all they which shall bear those Branches of *Palm* and other Trees, may be replenished with the gift of his Benediction.

St. Paul saith, God hath blessed us with all spiritual blessing through Christ : and not by bearing of *Palms*. For he is the blessed seed of *Abraham*, in whom all Nations of the earth are blessed, that is to say, favoured
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of God. Whosoever therefore will get the blessing of God, he must seek it in Christ, and not in bearing of *Palms*.

In the third Prayer he beseecheth once again Almighty God, to take so much pains as to bless those branches of *Palms* and other Trees, that into what place soever they be brought, all the Inhabitants of the same place may obtain his blessing, so as all sickness being chased away, his right hand may defend them whom it hath redeemed.

In this Prayer the sacrificing *Papist* doth not only crave of God, through these branches and flowers, his blessing, but also, that all the Inhabitants of those houses into which those branches and flowers shall be brought, may be free from all sicknesses and diseases, and preserved in health. And here this marked Merchant marvelously setteth forth his Merchandise, as things of great price and dignity, of much virtue and force, profitable not only for the salvation of the soul, but also for the health of the body. And here is the matter that maketh their Merchandise so plausible, so acceptable, and so greatly to be desired, chasing away of diseases, and who desireth not health of body, especially when it costs nothing? As though he should say, Ye Ideots and leud People, Why do ye consume and waite your selves, your money, your substance, in running hither and thither for the safeguard and health of your body? Make haste and come hither. Here is present remedy against sickness, and a most precious preservative of health. Take these *Palms*, bear them in your hands, wear them on your Caps, pin them up at your Bed's-head, and my body for yours, health and wealth enough. And verily this was the dotage of the simple people in times past, through the false persuasion of these Popish Hypocrites, even to look for all these Commodities appertaining to the body or soul, through the virtue of those conjured *Palms*. And therefore on *Palm-sunday* they did not only most joyfully carry them about in Procession, but also at the time of the Gospel they made of the Bark of those Boughs certain knots, which they did always carry about with them either in their Bosoms, or else in their Caps. And of the very Wood they made Crosses, and some used to pin them upon their Caps, some to set them at their Bed's-head, with this faith and persuasion, That by the virtue of those Knots and Crosses they should be preserved from all evil, and obtain all good things. Their Houses should be free from burning and spoiling. They themselves should dwell safely and sleep sweetly, free from all Diseases, free from Thunder and Lightning, &c.

But to whom is it unknown, That every good and perfect gift is from above, and cometh down from the Father of lights. To this heavenly Father therefore must we resort, when we lack any good thing appertaining either to the soul or body, and not unto the hallowed Flowers and *Palms*, or unto Knots and Crosses made of the same.

In the fourth Prayer the Sorcerer hath these words:

Vouchsafe to ✠ bless ✠ and sanctifie these Branches of Palms, and other Trees and Flowers, that whosoever in the service of thy virtue shall take any thing thereof, being sanctified with the Benediction of Heaven, may deserve to enjoy Remission of Sins, and the Rewards of everlasting Life.

Here we see to what point at the last the Conjurer is come with his conjured stuff. Verily even to this end, That so many as take and carry about any portion of those Branches and Flowers, may deserve to enjoy Remission of Sins, and the Rewards of everlasting Life.

What

What will ye have more ? Ye have here remission of Sins, ye have everlasting Life : Is there any other thing behind ? O blasphemous *Papists* ! We are taught in the holy Scripture to seek remission of sins, not from Palms and Flowers, but from the hands of our heavenly Father, through faith in the blood of Christ. And as touching everlasting Life, it is the frank and free gift of God to the faithful, through Jesus Christ our Lord, as the Apostle saith. But Antichrist goeth on still to be Antichrist.

After these things, the branches and flowers are sprinkled with holy Water, and incensed solemnly, because they should be holy and holy again. This thing done, the Priest and all the People take the Palms and boughs in their hands, and away they go together for company about the Church-yard. This Procession is so full of mysteries, that not one *Papist* of a thousand understands them.

On *Palm-sunday* the flies are more affraid than they are all the year after. But the Idolatry that is committed afterward with the Rood at their return into the Church, is most damnable, God destroy all Idols with their Idolatry.

Of Hallowing the Fire on Easter-Eve.

Here followeth more work for the Tinker. Now must he fall in hand with hallowing of the Fire. For although the Fire by nature is of all the four Elements most subtil, pure, and most estranged from corruption, yet when it comes into the *Papists* hands, it is not so pure, but it must be made more pure, not so holy and good, but it must be made more holy and good. Therefore must he fall in hand with this matter also, yea and that on this manner :

First of all, The Fire once made, the Priest must stand by the Fire, turning himself Eastward. Secondly, The Deacon must stand on the Priests left hand, and the Subdeacon on the left hand of the Deacon. Thirdly, One Taper-bearer must stand against the Priest, and at the right hand of the Taper-bearer there must stand a Child, holding the Book near to the Priest. Fourthly, Another Taper-bearer must stand behind the Priest, and at the right hand of the same Taper-bearer must he stand that carrieth the holy Water near unto the Priest. Fifthly, In the last place, behind all, on the West-side, must he stand that beareth the long Staff with the Taper. Sixthly, Beside the Fire, namely on the South-side, must he stand that shall cast Incense, to take fire into the Censer after benediction. Seventhly, All these Ministers being turned toward the Priest, the Quire in the mean season standing round about, namely on the North-side, there shall follow a blessing of the Fire solemnly, the Priest saying thus : *Dominus vobiscum*, and *Oremus*.

Among all other things in the blessing and hallowing of the Fire, the Popish Priest hath these words :

O Lord, holy Father, Almighty and everlasting God, in thy Name, and thy Son's, our Lord Jesus Christ, and the holy Ghosts, We ✠ bless this Fire, and ✠ sanctifie it with the Wax, and all the nourishments of the same, and we mark it with the Sign ✠ of the Cross of thy most high Son Christ Jesus, that whether it be kindled within or without, not only that which now it kindleth

and sets on fire, but that it may also kindle, make warm, or lighten, all things necessary for the use of men, and that all things which shall be kindled or made warm of this Fire, may be ✠ blessed and profitable to the health of all men, &c.

Here we see of what great virtue this Fire which the *Papist* hath now consecrated, sanctified, and blessed, is. Verily of so great force, that whatsoever be kindled or made warm by this Fire, should straightway be profitable to the health of all men, that is to say, drive away all corrupt, pestiferous, and evil Airs, and preserve the health of all them that receive any heat by it. O the marvelous strength of this sanctified Fire! Hence it was, that in times past, so soon as the Paschal was lighted, every Woman of the Parish should strive who might come first to the Fire, and carry home some part of it, and kindle their Wood with it, and so smoak and smother every part of the House therewith, with this faith and persuasion, That this perfuming of their House with the smoak of this Fire, did not only drive away all wicked Spirits and pestiferous Airs out of their Houses, with all kind of Diseases, but also bring assurance of health to all the Inhabitants of the same for all the year after. O vain Faith! O foolish Persuasion!

In another Prayer the Popish Priest beseecheth God, That into whatsoever place this blessed and hallowed Fire be brought, it may expel the wickedness of the Devils deceit, and make the power of God's Majesty to be present, even Jesus Christ our Lord. Is not the virtue, power, and force of this Fire wonderful and marvelous? It doth not only drive away the Devil, but it also bringeth Christ unto us. But as touching the Devil, we have before heard, That it is neither Salt, Water, Bread, Candles, Boughs, Palms, Flow-ers, &c. that can drive him away, but only the Name of Christ, Faith, Prayer, God's Word, and Fasting. And as concerning Christ, no man can come by him, but only through the singular benefit and unspeakable Gift of God, as our Saviour Christ himself saith, *No man cometh unto me, except my Father, which sent me, draw him.* Foolish therefore, vain and superstitious is the Doctrine of the *Papists*, concerning this their sanctified and hallowed Fire.

Of Holy Ashes.

THese Ashes, whereof we must now entreat, are made of the hallowed Palms of the year past: And the Mass-book saith, That upon *Ash-Wednesday*, when the Priest hath absolved the People, &c. then must there be made a Blessing of the Ashes (without *Dominus vobiscum*, and without *Oremus*) by the Priest, being turned toward the East, and standing in the midst of the Quire, before the Altar. Notwithstanding the *Roman* use saith, That the Priest shall say *Dominus vobiscum*, and *Oremus* also: so little do the holy Fathers agree among themselves.

After that the Popish Priest hath set himself in a comely order for the dispatching of this matter, he beginneth on this manner, and saith, as we read in the *Roman Manuale*, otherwise called the *Benedictionale*.

O Almighty and everlasting God, spare them that fear, be merciful to them that make supplication, and vouchsafe ✠ to send thy holy Angel from Heaven,

ven, which may bless ✠ and sanctifie these Ashes, that they may be an wholsom Remedy to all that meekly call upon thy holy Name, and accuse themselves for the Conscience of their Sins, and lament their wickedness before the sight of thy divine Clemency, or that meekly and humbly desire thy most excellent Majesty: And grant through the invocation of thy holy Name, that so many as shall sprinkle these Ashes upon them for the redemption of their sins, may receive health of Body and safeguard of Soul.

In this Petition the Priest requireth of God, That he will send down his holy Angel from Heaven to bleis and sanctifie those Ashes, mistrusting, as it may seem, his own blessing and sanctifying, as a thing of no great force and virtue. But I believe, that he may pray to God for this matter twice, before it be granted him once. Where hath this *Papist* learned, That the Office of Angels is to hallow Ashes? The holy Scriptures testifie, That Angels, at the appointment of God, have many times come down from Heaven to the consolation and comfort of God's Elect and chosen People: but that they at any time came down to hallow Ashes, that is in no place read. And how dare the *Papist* ask that of God, for which he hath not one jot nor one tittle in the holy Scripture? We are taught to ask according to the Will of God, and not against the Will of God. That is the Will of God, which he hath manifested, declared and opened in his Word. All other things are fancies, dreams and idle imaginations of men. And as they are asked without, yea contrary to the will of God, so are they never granted of God. And thus may we well think of this Petition of the Priest, wherein he asketh, That God would send down his holy Angel from Heaven to bleis and sanctifie the Ashes. Without doubt a worshipfull office, more meet for the Angel of Antichrist than for the Angel of Christ. The Office of Gods Angel and Ambassador is, to execute Gods Will, to do Gods message to such as he sendeth them, to take care of Gods Elect, to defend him from the violence of Satan, to preserve them in the obedience of Gods Will, to nourish Concord, Peace, Amitie, Virtues, good Studies, Arts, Policy, &c. and in fine, at the day of Judgment to gather together Gods Elect into that Heavenly Kingdom, and to commit the Reprobate unto Everlasting Fire. Of this we read in the holy Scripture; but that it is their Office to bleis and hallow Ashes, that read we not. Therefore as the Popish Sacrificer doth evil to put the Angels of God to such an Office as is not allotted unto them by the holy Scripture; so likewise do they wickedly require such a thing of God as is contrary to his Blessed Will. God hath appointed his Angels to serve him, and to attend upon his elect and chosen People for their Safeguard, and not to sanctifie and hallow Ashes.

But let us see to what end this *Papist* would have Gods holy Angel come down from Heaven and hallow these Ashes: verily saith he, That they may be an wholsom remedy to all that meekly call upon thy holy name, and accuse themselves for the conscience of their sins, and lament their wickedness.

What wicked Doctrine is this of the Devil and the Pope, to teach that their abused Ashes should be not only a remedy, but also an wholsom remedy to such as have offended? The holy Scripture teacheth far otherwise: That plainly declareth, that when we have sinned against the Lord our God; the next and best remedy is to turn again unto him whom we have offended: to repent us of our former wickedness, to crave mercy at our Heavenly
Fathers

Fathers hand, in the name of our only Mediator Christ Jesus: To believe that our sins shall be forgiven us, if we ask in Faith: and in fine, to take upon us a new life, and above all things to take heed that we fall no more into a lewd life, lest the last be worst than the first, and so this common Proverb be verified of us, The Sow being washed is returned to her wallowing in the mire, and the Dog unto his vomit.

But afterward, the Papist maketh it more plain, and desireth of God, that so many as shall sprinkle those Ashes upon them for the redemption of their sins, may receive health of Body and Safeguard of Souls. Here is a plain Doctrine of the Papists, That by sprinkling those Ashes upon them, they believe to have redemption of their sins. What is Blasphemy if this be not Blasphemy? What is it to work ignominy and dishonour to the precious blood of Christ, if this be not? Who denieth the Lord that bought them, if the Papists do it not? Is it come to pass now, that Ashes work the redemption of our sins? We hitherto believed that Christ alone hath wrought our Redemption by his Passion and Death. For so are we taught in the Word of God. *Christ, saith St. Paul, died for our sins, and rose again for our justification.* Again there is one God and one Mediator, the man Christ Jesus, which gave himself a Ransom for all. Likewise saith St. John, *The Blood of Jesus Christ purgeth us from all sin.* Also in another place, *Christ hath loved us and washed us from our sins by his Blood, and hath made us Kings and Priests to God his Father: To him be praise and rule for ever.* Amen.

And as concerning health of Body and safeguard of Soul, who knoweth that they come not from Ashes, but from the Mighty God of *Israel*, from whom every good and perfect Gift cometh, as we have before heard. Of him therefore must we ask whatsoever good thing we intend to obtain.

But we shall note also, that in the prayer which followeth, it is plainly declared, That the Popes Captains suffer the Ashes to be laid upon their heads, to this end, That by that means they may deserve to have forgiveness of their sins: when notwithstanding we have before abundantly heard, that forgiveness of sins cometh only from God, through Faith in the name of his Son Christ, and not by reason of any work, although commanded in the Law of God, much less by any ceremony invented by man, as it is written. *Be it known to you, (ye men and Brethren) that through this man (Christ) is preached unto you the forgiveness of sins: and that by him all that believe are justified from all things, from which we could not be justified by the Law of Moses.* Again, *Why tempt ye God that ye would put a Toke on the Disciples necks, which neither our Fathers nor we were able to bear.* But we believe that through the Grace of our Lord Jesus Christ we shall be saved, &c. And in the Service after Salisbury use, (as they term it) we read these words. *Grant that through the Invocation of thy holy name, all they that bear these Ashes upon their heads for the obtaining of thy mercy, may merit of thee to receive forgiveness of all their Trespases.* Are not these words all one in effect with the other which we heard before? Verily there is neither barrel better herring. Whether use we follow, both rob Christ of his glory.

After these benedictions and sanctifications, these Ashes must be sprinkled with Holy-Water to make up the matter. Which thing dispatched, certain Anthems must be sung, and in the mean season the Ashes must be received of so many as are present. First of all, the Priest that shall say Mass must have

have the Ashes laid upon his head by another Priest, if he be present. But if there be no more Priests, then must he kneel down meekly before the Altar, and lay Ashes upon his own head. Afterward must the other Ministers come, if any be present, and kneeling down before the Altar, receive Ashes of the Priest. They being served, the Brethren and Sisters shall come *bini & bini*, two and two together, like Fryers of one Cloyster, and meekly kneeling upon their marrow bones before the Altar, receive Ashes in like manner of the Priest. And in distributing these Ashes, the Priest must say to every one of them on this wise, *Memento homo quod cinis es*, ✠ (here must the Priest make a Cross with the Ashes upon the top of the Crown, if he be a Man, but if a Woman, upon her forehead) & *in cinerem reverteris*. That is to say, *Remember man that thou art Ashes, and into Ashes thou shalt return.*

These Ashes in times past, through the wicked Doctrine of the most wicked Papists, have been counted of the common People to be of so great virtue, that the receiving of them brought unto them Gods favour, and a worthy preparation unto the forgiveness of their sins. And contrariwise, that without them, neither Confession, Contrition, Penance, Absolution, Fasting, Prayer, nor any other good work profited them any thing at all. O lamentable blindness!

Of hallowing Incense, Myrrbe, and other Perfumes.

NOW that we have passed over Salt, Water, Bread, Candles, Boughs, Flower, Fire, and Ashes, we are at last come to our Perfumes, as Incense, Myrrhe, &c. Neither are they so sweet, nor their favours so pleasant, but that the Papists find fault in them; so that they also have need of their Exorcisms, Conjurations, Sanctifications, Benedictions, Crossings and Blessings. Therefore in falling in hand with that matter, the Popish Priest beginneth to Conjure in this manner, speaking to the Devil as one not unacquainted with his doings.

I Conjure thee, thou most unclean Spirit, and every phantasy of the Enemy, in the Name of God the Father Almighty, and in the name of Jesus Christ his Son, and in the virtue of the Holy Ghost, That thou with all thy false Subtilty and Wickedness, go forth and depart from this Creature of Perfume or Incense, that this Creature may be Sanctified ✠ in the name of our Lord Jesus Christ, that all they which taste, touch, or smell it, may enjoy the virtue and help of the Holy Ghost; so that wheresoever this Incense or Perfume shall be, thou in no wise be bold to approach near there, nor presume to trouble: But what foul Spirit soever thou art, thou with all thy crafty falsehood flee and depart far from thence, being straitly charged by the name and virtue of God the Father Almighty, and of his Son our Lord Jesus Christ, who in the Holy Ghost shall come to judge the quick and the dead, and thee thou traiterous Offendor, and the World through Fire. Amen.

Here is much work and little help. The poor Devil is here so handled and so straightly Conjured, that he knoweth not whither to turn him. First of all this Conjuror rateth him beyond all measure, and calleth him most unclean Spirit, foul Spirit, and traiterous Offendor, and chargeth him

not in the name of *Robinhood* or little *John*, nor yet in the name of Fryer *Tuck* and maid *Marion*, but in the name of God the Father Almighty, and in the name of Jesus Christ his Son, and in the vertue of the Holy Ghost, That he with all his false Subtilty and Wickedness, and with all his crafty Falshood, depart from that creature of Incense or Perfume.

There is no remedy, but the Devil must now needs trudge, being so straitly Conjured. But it is marvellous that such Perfumes should make so sweet favours, if the Devil were in them, as the Popish Conjuror fancieth. If one Devil be in so little portion of Incense, what a number of Devils be there in all the Apothecaries Shops that are in *Bucklersbury*, and elsewhere? I wonder how they can sleep in the night season, having so many Devils in their Houses. If the Doctrine of the Papists be true, it were high time, yea, and more than time, that these Conjuring Priests were sent for, and set a work to Conjure such unclean and foul Spirits; yea, and such traitorous Offenders, lest they make havock of all Apothecaries and Grocers Houses, and all others also wheresoever any Incense, myrrhe or any other Perfume is. If Incense were possessed with the Devil, as the Papists teach, I much marvel that the Holy Ghost would by the mouth of the *Psalmist* compare Prayer unto it. Again, if Incense were possessed with so foul and unclean Spirits, it is much to be marvelled that it should have so sweet a favour, seeing the Devil corrupteth all things that he possesseth. But let us consider why this Papist taketh so great pains to Conjure the Devil out of the Incense. Some urgent, grave, weighty, and necessary cause moveth him thus to do, otherwise he would never be so earnest in the matter. Forsooth Sir, and it please you, The cause that moveth him to take all these pains in Conjuring and dispatching the Devil is, that this Creature of Perfume or Incense may be sanctified in the name of our Lord Jesus Christ; yea, and that unto this end, That all they who taste, touch, or smell it, may enjoy the virtue and help of the Holy Ghost; so that wheresoever this Incense or Perfume shall be, the Devil in no wise may be bold to approach near, nor presume to make any hurly burly; but that he with all his crafty Falshood fly and depart far from thence. O notable Virtues! O wonderful Works! Of this Exorcism we learn, that so many as taste, touch, or smell of this Perfume or Incense, do enjoy the virtue and help of the Holy Ghost. To taste, that is to say, to eat of Incense or any other Perfume, is rare; but to touch or to smell thereof, is daily and common. But that this should bring the virtue and help of the Holy Ghost, is of all things most rare, and almost incredible. To have the Holy Ghost is the meer and only gift of God, as he himself testifieth by the Prophet, saying, *I will pour out my Spirit upon all Flesh, and your Daughters shall Prophecie.* Again he saith, *I will pour clear Water upon you, and ye shall be clean, yea, from all your uncleanness, and from all your Idols shall I cleanse you. A new heart also will I give you, and a new Spirit will I put into you, &c. I will give my Spirit among you, and cause you to walk in my Commandments, to keep my Laws and fulfil them.* And our Saviour Christ saith, *If ye being evil can give good Gifts to your Children, how much more shall your Heavenly Father give the Holy Ghost to them that ask it of him?*

Again, *I will pray my Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the World cannot receive; for it seeth him not, neither hath it known him.*

Here have we in manifest and plain words, that the Holy Ghost is the gift of God only, and that it cometh not unto us by Conjured Incense and other bewitched Perfumes, but by Prayer alone, which God hath appointed the meanto obtain his blessed Spirit.

Moreover in this Exorcism or Conjuraton, the Exorcist or Conjuror attributeth so much to these bewitched Perfumes, that they be able, wheresoever they be kindled or set on Fire, to drive away the Devil with all his Craft and Fallhood. This is an old juggling of the Papists, so to esteem their Sorceries, that they may be able to move Mountains, yea, to drive Devils away. But we have before heard, that the Devil is more mighty and of greater force and strength, than that the smoak of a little Incense can be able to drive him away. We have heard also, that by Faith, Prayer, Fasting, and by the Word of God, Satan is expelled and put out, and not by dumb Ceremonies. For this purpose, saith St. *John*, hath the Son of God appeared, even to dissolve, loosen, break, and destroy the works of the Devil.

In the Prayers that follow, the Sorcerer prayeth God that the Incense may be to his Servants or Handmaids a Defence and Safeguard, that the Enemy the Devil enter not into their bowels, nor have any entrance or seat in them. Again, That all Diseases and deceits of the Devil, feeling the favour of this Incense, may flee away, so that the People be not hurt through the biting of the old Serpent, but that it may expel and drive away all phantastical assaults of unclean Spirits, and expel all Infirmities, Sicknesses and Diseases: and in fine, health being restored, smell to the Lord our God a most pleasant odour with perpetual sweetness.

The *Papists* sing always one manner of song, that which only is due to the Creator, they attribute to Creatures, after they have once exorcised, conjured or bewitched them. But we have before abundantly heard, That no man can be delivered from the assaults of Satan and other wicked Spirits, and from sicknesses and diseases, nor obtain any health, but only by the power of Almighty God, as it is written, *Neither Herb nor Emplaster hath healed them, O Lord, but thy Word, which healeth all things.* And whereas they will have their Perfumes to be a sweet savour in the Nostrils of God, we know that there is nothing that smelleth sweetly before God but the Sacrifice of Christ's death: As the *Apostle* saith, *Christ loved us, and gave himself for us an Offring and a Sacrifice of a sweet savour unto God.* Again, *By Christ dowe offer up Sacrifice of praise always to God;* that is to say, the fruit of those lips which confess his Name.

After these solemn Prayers, the Exorcist, devoutly looking upon his new bewitched stuff, speaketh on this manner:

The blessing ✠ of God Almighty ✠ the Father ✠, the Son ✠, and the holy Ghost, descend and come down upon this Creature of Incense, Myrrh and Perfume, and abide upon it alway. Amen.

These things dispatched, he putteth some of the new Perfumes in the Censer, so that now by the vertue hereof, the Devil trudgeth with all his craft and fallhood: All diseases flee away, health cometh, and all good things besides. O the wonderful power of these Perfumes! Yea, O Antichrist, who so wickedly abusest the good Creatures of God!

Of hallowing the Pascal.

FOR the full furniture of this Ceremony, I mean the *Pascal* or great Taper, which is wont to be hallowed in the Popish Churches on *Easter-Even*, which was the device of Pope *Zosimus*. it is appointed, That the Deacon, having on decent Apparel, and meet for the purpose, shall take this matter in hand, yet so, that he first of all receive blessing of him that executeth, otherwise unapt to enterprize so weighty a matter, with *Jube, Domine, benedicere*. The blessing once taken, this Deacon, standing beneath the steps of the high Altar, and turning himself Northward, having the Taper-bearers standing by him, the one on the right hand, the other on the left, and the Subdeacon right over against him, by whom he that carrieth the long Staff must also stand, &c. singeth on this manner in the *Latin Tongue*, *Exultet jam angelica*, &c. Now let the angelical Company of Heaven rejoyce, &c. That done, he singeth certain other things, which, if they were not used to an evil end, might seem not only tolerable, but also commendable, namely, if they were pronounced in a Tongue that the People understandeth.

After these things, the Deacon putteth Incense upon the Taper or *Pascal* in manner of a Cross. Immediately after, this Taper is lighted, and no more put out before Compline be ended the day following. And straightways all the Candles in the Church are lighted with great solemnity. Afterward he prayeth for the Clergy and People, but especially for the most blessed Father and Lord the Pope, &c. And so endeth the hallowing of the *Pascal*.

Of hallowing the Pascal Lamb.

IN hallowing the *Pascal Lamb*, among other things, the Popish Priest desireth God, That he will vouchsafe ✠ to bless and ✠ sanctifie the *Pascal Lamb* which is there present, that all such of the People as faithfully shall eat thereof, being filled with all heavenly benediction and grace, may be replenished in goodness. There is nothing so holy that ever God made, but coming into the *Papists* hands, it is either prophane, or else must needs be made more holy. And being so hallowed, it bringeth sanctification, health of soul and body, heavenly benediction, grace, goodness, and what not?

The hallowing of Eggs.

IN the hallowing of Eggs the Popish Sacrificer beseecheth God to pour the grace of his blessing upon the Creature of Eggs, that it may be made an wholesome meat to all such as eat of it, and that they may receive by it health of body and safeguard of soul.

He ought rather to have desired God to pour his blessing upon the People, than upon the Eggs, which are Creatures without all sense and feeling, without all life and motion. And whereas he desireth of God, that the Eggs may be made an wholesome meat to all such as eat them; this Prayer is foolish and vain: For if Eggs be not rotten, unsavoury, or otherwise estranged from their

their natural property, they be good and wholsome of their own kind. And although the *Papists* have forbidden them to be eaten of the faithful, certain times of the year, as a kind of meat unlawful, yet we know, that to the pure all things are pure, and that nothing is to be cast away that is received with thanksgiving: For it is sanctified by the Word of God and Prayer. Whatsoever God hath purified and made clean, no man ought to call common and unclean. That which entreth into the mouth defileth not man. The Earth is the Lord's, and all that is contained in it. But as to the pure all things are pure, so likewise to the unpure and unfaithful nothing is pure, but both their mind and conscience is polluted and defiled: neither can any thing be clean to them, though it were conjured, sanctified, consecrated and blessed a thousand times.

And whereas the sacrificing Priest would have his hallowed Eggs to be health of body and safeguard of soul, we know that both these things are the gift and blessing of God, as it is written, *Domini est Salus*. Health and Salvation cometh from the Lord. Therefore the Prophet prayeth unto God in this manner, *Heal thou me, O Lord, and I shall be made whole. Save thou me, and I shall be saved.*

The hallowing of Herbs.

IN the Benediction and Blessing, in the Consecration and Hallowing of Herbs, the massing Priest beseecheth God, That the Herbs which he sanctifieth may be unto them that shall eat of them, health both of body and soul. Again, That they may drive away from Beasts and Cattle all Rot and Murrain: and expel all phantasies of the Devil, and all Diseases, and all Pestilences, and all other kinds of naughtiness. And that whosoever shall use any of them, they may be unto him Physick for the Body and Strength for the Soul: And in fine, That whosoever, being sick, eateth of them, may out of hand receive the benefit of Health.

What precious Jewels and incomparable Treasures are here set forth unto us, yea, and that through a few hallowed Herbs! Health both of Body and Soul; driving away of all Rot, Murrain and noysomness from Cattle; expelling of all devilish phantasies; putting out of all Diseases and Pestilences; Physick for the Body and Strength for the Soul, &c. What will ye have more? Here is goodly Ware. Come see for your Love, and buy for your Money. Never was there so good and substantial Ware offered by any Chapman to be sold, as these massing Merchants bring forth here. If the virtue of this their stuff were as good as they brag, without all doubt we should have no need either of God, or of any good Saint. But we know all these things afore-said to be the Gifts of God, and that they come not from Herbs sanctified by the *Papists*, but from above, even from the Father of lights. To whom alone be glory for ever. *Amen.*

The hallowing of Milk and Honey.

IN this Benediction and Hallowing, the bleſſer and hallower deſireth God to bleſs his Creatures of Milk and Honey, which are there preſent, that ſo many as eat of them may receive health of body and ſafeguard of ſoul, and at the laſt, everlaſting ſalvation. Afterward he concludeth with theſe words, and ſaith : *And the bleſſing of God the Father, and ✠ of the Son, and ✠ of the holy Ghoſt, deſcend upon theſe Creatures, and remain always.*

The hallowing of Apples, and other new Fruits.

IN the ſanctification of Apples and other Fruits of the Earth, which the *Papiſts* alſo uſe in their Churches, becauſe nothing coming into their hands is ſo pure but it needeth a new bleſſing, that by this means it may be holier than ever God made it, the ſacrificing Maſs-monger beſeecheth God, That at his inſtance and deſire, He will vouchſafe to bleſs and ſanctifie the new Fruit of Apples, and ſuch like Fruits of the Earth, as Pears, Plumbs, Peaches, &c. that the Devil with all his wicked Army being diſpatched, thoſe Creatures may be received unto the Conſecration both of Body and Soul. And afterward he concludeth on this manner, and ſaith ; *O Lord ✠ bleſs this new Fruit of the Trees, that they which eat of it may be whole in Body, and holy in Soul.*

The *Papiſts* are but ſlender Muſicians, for, like the *Cuckow*, they ſing always one Song. Whatſoever virtue, might, and power they attribute to one Ceremony, the ſame, for the moſt part, do they give unto all. There is no Ceremony which, after their Conjuratiſon, hath not power to drive away the Devil, to put away Diſeaſes, to bring health to the Body, and ſalvation to the Soul. In ſo great admiration have theſe Apes their little ones, although never ſo deformed and evil favoured. But whiſt this their Doctrin is received and believed, the bounteous liberality of God is unknown and unthanked. And the benefits of his Son's Paſſion and Death not a little obſcured and blotted. God deſtroy the Kingdom of Antichriſt, yea and that ſhortly.

The hallowing of Wine.

THe *Papiſts* are very buſie-bodies, and love to meddle with all kind of matters, that they may ſeem able to do ſomewhat in all things. It is not ſufficient that they have to do with Water, Salt, Bread, Candles, Palms, Boughs, Fire, Aſhes, Incenſe, Myrrh, Paſcal, Paſcal Lamb, Eggs, Herbs, Milk, Honey, Apples, &c. except they alſo meddle with Wine, it being a Liquor wherein they greatly delight, and therefore they daily uſe to ſacrifice unto the great god *Bacchus*, that they may be made the more meet to ſerve Lady *Venus*. This Creature of Wine is not ſo pure in their ſight, but it hath alſo need of their ſanctification and hallowing, of their benediction and bleſſing. And therefore they pray the Lord Jeſus Chriſt, who at a Marriage of *Cana* in *Galilee* turned Water into Wine, that he would vouchſafe to bleſs and ſanctifie this Creature of Wine, that all that taſt of it may be replenished and filled with the riches of his bleſſing.

If the Prayer which the Papists here make, were heard and granted, it were very profitable that the People should always be tipling this new sanctified Wine, that by this means they might be replenished with the riches of Christs blessing. But as their Prayer is not grounded on Gods Word, nor framed according to his Will, so is it neither heard nor granted : And therefore they pray in vain, promising the simple People Mountains, performing Molehills. We are not enriched with Gods blessing, for drinking the hallowed Wine, but for Christs sake, for Christs dignity and worthiness, for Christs merits and deserts ; as the Apostle saith, *Blessed be God the Father of our Lord Jesus Christ, who hath blessed us with all manner of Spiritual blessings in Heavenly things by Christ.*

What wickedness then is this of the Papists, to attribute that to a Cup of bewitched Wine, that is only the gift of God ? *In thy Seed*, said God to Abraham, speaking of Christ, *shall all the Nations of the Earth be blessed*, as St. Paul expounderth it in his Epistle to the Galatians.

It is appointed moreover, That on the Feast of St. John the Evangelist, the Wine especially should be blessed and hallowed : for what cause I know not, except it be on that time of the year that men use to drink more largely, and to be more merry than any other time of the year. Now for the perfect furniture of this matter, it is commanded, that first of all the Mass-monger shall say the beginning of St. Johns Gospel, *In principio erat verbum, &c.* That once done, he must pray on this manner,

By these words of the holy Gospel, and by the merits of John the Apostle and Evangelist, vouchsafe, O Lord, to bless and consecrate this Cup of Wine with thy right hand, ✠ and grant that all that believe in the drink of this Cup, may be blessed and defended. And as St. John drinking poyson out of the Cup was not hurt ; so they that drink this day of this Cup, in the honor of Thee and blessed St. John, may be delivered through the merits of the same St. John, from all sickness and poyson, and be absolved both in Body and Soul from all faults.

The Papist in this his Prayer, Conjureth God to bless and sanctifie his Cup of Wine by the words of the holy Gospel, and by the merits of St. John the Evangelist, as though God were so indebted and bound unto them, that he could do no otherwise than grant his request. But as touching the words of the Gospel ; Where have the Papists learned thus to abuse them ? Where have they read that the words of the Gospel should help unto the hallowing and sanctifying of Wine ? The Papists play here with this piece of St. Johns Gospel, as the simple People in the time of darkness were wont to do with hanging St. Johns Gospel, as they call it, about their necks upon St. Audries lace, thinking themselves safe from all danger, both Bodily and Ghostly, and free from all Devils and wicked Spirits. But this is to abuse, and not to use the words of the Gospel. The Gospel is a joyful Message, wherein is contained most present consolation and ready comfort for all Sinners that repent in Faith, freely offered of God the Father for his Son Christs sake, to all that believe and embrace it. And this Gospel helpeth not because it is read, but because it is believed ; as St. Paul the Apostle saith, *The Gospel of Jesus Christ is the power of God, to save so many as believe : For Man and his Salvation was the Gospel written ; and not for Wine and for Wines satisfaction : As St. John himself testifieth, saying, These are written that ye might believe that Jesus is Christ the Son of God : and that in believing ye might have Life through his name.*

And

And as concerning the merits of St. *John* the Evangelist ; Where have the Papists learned to lay them before the Majesty of God, as things of such purity and excellency, that for the worthiness of them, he is bound to grant their desire, seeing it is written, That all our righteousnesses are as a menstruous Cloth ? Seeing also that before God, not the Angels in Heaven are clean ; much less man, who is Earth, Ashes, Dust and Dung. What St. *John* thought of his merits, may easily be perceived by these words. *If we say we have no sin we deceive our selves, and the truth is not in us : But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have no sin, we make him a liar, and his word is not in us.*

Here St. *John* putteth himself in the number of Sinners ; so far is he from cracking and boasting of his good deeds and merits. And in the Chapter following he saith, *If any man sin we have an advocate with the Father, Jesus Christ the Righteous. And He it is that obtaineth mercy for our sins.* Here St. *John* likewise layeth not forth his own merits and deserts before the Judgment Seat of God, but the righteousness of Christ, that pure and undefiled Lamb, that taketh away the sins of the World. For whose sake also God is well pleased with man. The merits both of St. *John* and of all the Saints, are the mercies of God, as it is written, which crowneth in mercy and loving kindness. *When ye have done (saith Christ) all that ye ought to do, say, we are unprofitable Servants, there is no difference, all have sinned and want the Glory of God.*


Again, the Papist prayeth, That so many as drink of that hallowed Wine, may be blessed, defended, delivered from all sickness and poyson, and in fine, be absolved both in Body and Soul from all sins and faults ; yea, and that by the merits of St. *John* the Evangelist. Of St. *John*s merits we have before heard. But that the hallowed Wine should give to so many as drink of it, Gods blessing, Gods defence, deliverance from all sickness and poyson, and at the last absolution from all sins and faults, it is more than any man may be bold justly to look for at a Cup of Wine. It is God that bleisseth and defendeth us his People. It is God that delivereth his Servants from all evil and noisom things. It is God that forgiveth sin, and saveth both Body and Soul : as the *Psalmist* saith, *Salvation cometh from the Lord, and his blessing is upon his People.*

If this new sanctified Wine being drunk in the honor of St. *John* the Evangelist, be of such force and strength, that it saveth the drinkers thereof from poysoning, How cometh it to pass, that that Wine which is Consecrate in the Blood of Christ, yea, which is the natural Blood of Christ, as the Papist teach, could not keep and defend Pope *Victor*, the third of that name, from poysoning, which as *Chronicles* record, was poysoned at Mase by drinking that mystical Wine out of the Chalice ?

And as touching the absolution of sins, I marvel greatly that the Papists would so overshoot themselves, that they would desire of God, that so many as drink of that Wine, might be absolved and delivered from all their sins. Verily this thing doth not a little diminish their Authority. If men might be absolved from their sins by drinking a Cup of Wine, what should be come then of *Ego absolvo te* ? Then also were all the confessional pens dispatched and gone ; yea, then should the holy Fathers Indulgences and Pardons *a pœna & à culpa toties quoties*, be utterly neglected and nothing at all regarded. I wonder they were so uncircumspect in this matter, where

most

most circumspection ought to have been had. But this we know and are fully perswaded, that neither drinking of the hallowed Wine, nor the Pope himself can forgive us our sins, but God alone, as it is written, *No man can forgive sins but God alone.* And as God himself saith by the Prophet, *I am he; yea, I am he indeed which putteth away thy sins, and that for my own sake, and I will remember thy wickedness no more.*

In another Prayer, the sanctifying Papist beseecheth God  to bless this Creature of Wine, that whosoever tastes of it may obtain Everlasting Life, through the intercession of St. John.

Here we may say to the Papists, as the Fletcher saith to his bolt, *Flie and be nought.* Here is *de malo in pejus, venite adoremus*, as Skelton saith, It was very nought that we heard before in hallowing the Wine, but this of all nought, is most nought. For now we are come to this point, that the drinking of this hallowed Wine bringeth Everlasting Life; when notwithstanding the Apostle saith, *Everlasting Life is the Gift of God through Jesus Christ our Lord.* And Christ himself saith, *I am the way, the truth, and the life. No man cometh unto the Father, but by me.* Again, *I am come that they might have life, and that they might have it more abundantly. For I am the Resurrection and Life. He that believeth on me, though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never dye.* St. Paul saith, *If Righteousness come by the Law, then died Christ in vain.* What is meant by Righteousness in this place, but the grace, favour and mercy of God, remission of sins, the gift of the Holy Ghost, quietness of Conscience, and in fine, Everlasting Life? Now, saith the Apostle, *None of all these things come by the Law;* that is to say, by those works of the Law, which not man but God hath prescribed and appointed. For if they did, it should truly follow that Christ died in vain. But Christ died not in vain, therefore Righteousness and Everlasting Life cometh not by works, as it is written, *No Flesh shall be justified by the Works of the Law.* If therefore our Justification and Salvation come not by those works which God hath appointed, shall we obtain so noble and excellent benefits at the hand of God through drinking of Wine, lately blessed by an unblest Papist? Everlasting Life is the gift of God, through Jesus Christ our Lord.

Moreover, This sacrificing Sorcerer desireth of God, that these things may be brought to pass so much the sooner, through the intercession of St. John. A new kind of Intercession. Is it to be thought that St. John being now a glorified Saint in Heaven, and following the Lamb whithersoever he goeth, hath so much idle leisure, as to attend upon such trifling suits and requests? What other thing were it, to crave of God, that all such as drink of that new hallowed Wine, might obtain Everlasting Life by the means thereof; than to spit in Christs face, to set Christ at nought, to contemn and utterly despise the inestimable merits of his Passion and Death, and in all points to deny him to be a Saviour? For whosoever seeketh any part of his Salvation at any Creature, either in Heaven or in Earth, except only at the hand of Christ, he hath utterly forsaken the Lord Jesu, and his saving health. Far therefore be it from so holy an Apostle to attempt such wickedness.

And whereas the Papists make him an Intercessor unto God, I know not for what trifles, we shall understand that we are not taught by any part or parcel of the holy Scripture, that the Saints departed do make any

intercession for us that live in this World. Neither is it probable by the Word of God, that they either pray for us, or that they hear our prayers, as the Prophet *Isaiah* saith, *Thou art our Father. For Abraham knoweth us not, neither is Israel acquainted with us. But thou Lord art our Father and Redeemer, and thy name is everlasting.*

When we will obtain any thing at the hand of God, *St. John* setteth not forth himself, nor any of his fellow Apostles, no nor yet the Virgin *Mary* to be our Mediator, Advocate, or Intercessor unto God the Father; but he appointeth *Jesus Christ*, who for his dignity and Righteousness is found alone worthy to offer up our prayers before the Throne of Gods Majesty. He alone is our Mediator, He alone is our Advocate, He alone is our Intercessor, as the holy Scripture abundantly testifieth. Whatsoever we ask of God the Father in the name of this our Mediator, Advocate, and Intercessor, so that it be agreeable to the will of God, we may be sure to obtain it, as that self truth testifieth, saying, *Verily verily I say unto you, Whatsoever ye shall ask the Father in my name, he shall give it you. Ask and ye shall receive, that your joy may be full.*

After divers other vain words, which I gladly pass over, the Popish Sanctifier concludeth with these words,

And the blessing of God Almighty, ✠ the Father and ✠ the Son and ✠ the Holy Ghost, descend and come down upon this Creature of Wine, that it may be to so many as take of it a remedy against all peril of Body and Soul, and a foretasting to Everlasting Life. Amen.

What an wholsom Conclusion this is, who seeth not? But what care the Papists what they say, so that it may advance their own idle inventions, although it obscure the Glory of God and Merits of Christs death never so greatly? The defence both of Body and Soul against all evil cometh from God alone, and not from an hallowed Cup of Wine. *The Lord*, saith *David*, *is my stony rock and my defence, my Saviour, my God, and my might, in whom I will trust, my Buckler, the horn also of my Salvation, and my refuge. I will call upon the Lord who is worthy to be praised, so shall I be safe from mine Enemies, &c.*

And as touching Everlasting Life, we have before heard that it is the free gift of God through *Jesus Christ* our Lord. To have a foretasting of this Everlasting Life, there is no other way but by Faith only: as it is written, *He that believeth on the Son, hath Everlasting Life, but he that believeth not on the Son, shall not see Life, but the wrath of God abideth upon him.*

The ballowing of Cheefe and Butter.

IN the Benediction of Cheefe and Butter, the Sanctifier useth these words,

Vouchsafe O Lord God Almighty, ✠ to bless and ✠ sanctifie these Creatures, (Cheefe and Butter) which thou hast vouchsafed to bring out of the fat of Beasts; and grant, we beseech thee, that so many of thy faithful People as shall eat thereof, may be replenished with all Heavenly benediction, and with the holiness of thy Grace.

At

At the beginning God blessed all his Creatures, and beholding them, he saw that they were wonderfully good. This his blessing abideth still upon his Creatures so firm and constant, that they need no mans blessing, much less a Papists. And these things which he hath prepared to be received of the faithful with thanksgiving, he hath already so sanctified and made pure by his Word, that they have no need of a new sanctification. Notwithstanding the Papists after their old manner, go forth to abuse the good Creatures of God, and to think those unclean which God hath purified; and therefore they new bless and sanctifie them. Moreover, they desire of God, that so many as eat of this their hallowed Cheefe and Butter, may be filled with all Heavenly blessing, and with the holiness of Gods grace. Great must the virtue of this hallowed Cheefe and Butter be, seeing it bringeth to the Eaters thereof, abundance of all Heavenly blessing, and the holiness of Gods grace. But the Papists may ask these things twice of God, before they obtain them once. All Heavenly blessing and the grace of God, comes not by eating sanctified Cheefe and Butter, but they be freely given of God to the faithful, for his Son Jesus Christs sake, as is above said.

The hallowing of new baken Bread that lately came out of the Oven.

IN hallowing the new baken Bread, the Papists use these words.

O Lord holy Father, Almighty everlasting God, vouchsafe ✠ to bless this Bread with thy holy and Spiritual benediction, that it may be to all men health of mind and Body, and a defence against all Diseases, and against all the crafty assaults of their Enemies.

As in all other his benedictions, so likewise in this, the sacrificing Papist beggeth of God, that he will vouchsafe to bless the new Bread; yea, and that unto this end, that it may be unto all men (he meaneth so many as shall eat of it) health of mind and Body, and a defence against all Diseases, and against all the crafty assaults of their Enemies.

Here the Papist layeth on load, and beggeth much, because he may seem to obtain somewhat. But if this his request were granted of God, (as it is most certainly denied) then should we neither have need of the Corporal Physician for the health of the Body, nor yet of the Spiritual Physician, that is to say Christ, for the Salvation of the Soul. For both these things are gotten by eating this new sanctified Bread. But how false and slight Merchandize these false Merchants bring forth and utter to the simple Idiots and unlearned People, the learned know. For as touching the health of the body, who knoweth not, that although the sick Person have his gorge crammed full of this hallowed new baken Bread, yet is he never the nearer to health, but remaineth still sick and diseased? And as touching the health and salvation of the Soul, to whom is it unknown that Christ alone is the Author thereof? *Thou shalt call his name* (said the Angel to Joseph) *Jesus, that is to say, a Saviour.* For he shall save his People from their sins. Likewise saith St. Peter, *There is Salvation in none other.* Neither is there any other name given to men under Heaven, wherein they must be saved.

saved. And our Saviour Christ himself saith by the Prophet, *I am the Lord, there is no Saviour besides me. A God that saveth, there is none but I alone.* Vain therefore is the salvation that is looked for through Popish Ceremonies. And cursed is he that maketh flesh his arm, and suffereth his heart to depart and go away from the Lord. For the Lord shall destroy all them that run a whore-hunting from God after vile and strange Idols, which are nothing else than the idle inventions of idle and wicked men.

Again, As concerning defence against all Diseases, and against all the crafty assaults of our Enemies, either corporal or spiritual, we are well assured, that it cometh only from God. He only with his mighty hand and outstretched arm defendeth his People from all evils both bodily and ghostly. And as he defendeth us from all sicknesses, diseases, and all other misfortunes, so likewise doth he only preserve and keep us from all such as go about to molest and trouble us either in body or in soul. So far is it off that these benefits come unto us from a piece of new baken Bread, sanctified by a Popish Priest, Antichrist's Chaplain.

The hallowing of Flesh.

IN hallowing and blessing Flesh, the Popish Priest useth divers Prayers. In the first he hath these words :

We beseech thee, that thou wilt vouchsafe to ✠ bless and to ✠ sanctifie this Flesh: that it may be to all that eat of it strength of body and pureness of mind.

In the second Prayer he sayeth thus :

Vouchsafe, O Lord God Almighty, to ✠ bless and to ✠ sanctifie these Creatures of clean Flesh, that whosoever among thy faithful People shall eat them, may be replenished with all heavenly benediction and healthful grace.

In the third Prayer he hath these words :

We meekly beseech thee, that thou wilt vouchsafe to ✠ bless and to ✠ sanctifie this Flesh of four-footed Beasts and Birds, that it may be to all us that receive it, the blessing of the soul and the defence of the body, and a most sure stablishment to all the bowels.

In the fourth Prayer he speaketh on this manner :

We humbly beseech thee, O Almighty God, That thou wilt vouchsafe to bless and sanctifie ✠ these Creatures which are the Flesh of clean Birds, that whosoever shall eat of them, may be replenished with the abundance of thy blessing, and deserve to come unto the pastures of everlasting life.

In the first of these Prayers, after the Massing-Priest hath beseeched God to bless and sanctifie that Flesh there present, as though the blessing he gave to all his Creatures at the beginning were now worn out, or else so old that it needeth to be renewed, he desireth also, That it may be to all that eat of it, strength of body and pureness of mind.

The Meat received and well digested of an hungry stomach, bringeth, through God's blessing, to the body of the eater strength, no man doubteth, but that it bringeth pureness of mind to such as eat it, is very strange, nay
it

it is directly against the Word of God. In the Old Law the *Jews* at the Commandment of God did both offer and eat divers kinds of Beasts and Fowls : yet read we not, that they were made holy and purified thereby.

When *Noah* after the Flood built an Altar unto the Lord, and took of every Beast, and of every clean Fowl, and offered Sacrifices on the Altar, the Scripture saith, *That the Lord smelled a sweet savour.* It is not said, That the offering of that Flesh purified and cleansed the minds of *Noah* and his Family. Meats are ordained of God not to purifie the mind, but to comfort and cherish the body. The minds and hearts of the faithful are purified by Faith, and not by corruptible Meats, which perish and come to nought. Spiritual Diseases are cured with Spiritual Medicines, and not with gross and outward Emplaisters. The evil and wicked affections of the mind are more privy and subtil Diseases than can be healed with eating a piece of flesh. Vain therefore is this their Prayer unto God in this behalf. The holy Apostle saith, That such Offerings as were offered in the old Law at the commandment of God, could not purifie the Consciences of men, but of necessity it behoved Christ to offer himself a sweet smelling sacrifice, that by the virtue thereof, both body and soul of the faithful believer might be purged and purified. And is it to be thought that flesh eaten is able to cleanse the minds of the eaters ! O new Divinity !

In the second part he desireth God, That whosoever among the faithful people shall eat those Creatures of clean flesh, may be replenished with all heavenly benediction and healthful grace.

To be replenished and filled with all heavenly benediction and healthful grace, cometh not by eating of flesh, although never so clean, and never so oft purified, cleansed, sanctified, blessed and hallowed of the Popish Priest. These benefits are obtained only at the hand of God, through faith in the seed of *Abraham*, that is to say, Christ, in whom all Nations are blessed : as we have before heard.

In the third Prayer he humbly beseecheth God to bless and sanctifie the flesh of four-footed Beasts and Birds, that it may be to all them that receive it, the blessing of the soul, and the defence of the body, &c.

What blessing the soul hath (I speak of the inward Man, of the spirit which is born only of God) or can have by eating flesh, I see not. But that the soul is many times accombred through the abuse of flesh, superfluous, banqueting, surfeiting and rioting, daily experience doth sufficiently declare. In consideration whereof, *St. Paul*, giving himself to abstinence, saith, *I chastise my body, and bring it unto bondage.* If the holy Apostle had known that he might have received the blessing of the soul by eating, he would not have given himself so much to abstinence and fasting. *Meats are ordained*, saith *St. Paul*, *for the belly*, (he saith not for the soul) *and the belly for meats*, but God shall destroy both it and them. Again he saith, *The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the holy Ghost.* For he that in these things serveth Christ, pleaseth God, and is commended of men. And where he prayeth, That the meat may be the defence of the body, and a most sure stablishment to all parts of the same, he prayeth not indiscreetly. For who knoweth not, That good meat is a good defence against hunger, and against certain diseases of the body ? But if he meaneth any other defence, that by eating that hallowed meat he should be defended from his Enemies, either bodily or ghostly, he utterly deceiveth both himself and the people. For this defence cometh to the faithful from

God alone, who hath numbred all the hairs of their heads, keepeth all their bones, so that none of them shall be broken, and sendeth his Angel to pitch his Tent in the midst of them that fear him, that he may deliver them from all danger and peril, and defend them against all their Enemies.

In the fourth Prayer, the Sacrificer goeth forth to disclose and utter his madness, and beseecheth God, that whosoever shall eat the Flesh of the clean Birds there sanctified and blessed, may be replenished with the abundance of his blessing, and deserve to come unto the Pastures of everlasting life.

St. Paul saith, Meat maketh us not acceptable to God. Neither if we eat, are we the better, nor if we eat not, are we the worse. Again, The Kingdom of God is not meat and drink, but Righteousness and Peace and joy in the Holy Ghost. As the meat that entrencheth into the mouth, doth not defile a man; so likewise doth it not sanctifie nor justifie man; so far is it from replenishing and filling us with the abundance of Gods blessing.

And as touching that they which eat of this hallowed Flesh, should thereby deserve to come unto the Pastures of Everlasting Life: Who seeth not that this is a new kind of Divinity? Where was it ever read or heard before, that men by eating Flesh hallowed of a Papist, should deserve to come unto Everlasting Life? Verily if this Doctrine were true, it were a very easie thing to enter into Heaven. We should not need to Pray, nor Fast, nor give Alms, nor to do any other good work, but only to eat and drink, and to be merry, according to the old saying, *Dum sumus in mundo, vivamus corde jucundo*. But our Saviour Christ teaches us far otherwise, saying, *Enter in at the strait Gate: for wide is the Gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. But strait is the Gate, and narrow is the way which leadeth unto Life, and few there be that find it.* The Apostle saith, *That by many tribulations we must enter into the Kingdom of Heaven.*

Of merits and deserts we have before spoken. And as touching Everlasting life, we are taught by the holy Apostle, that it is the free gift of God through Jesus Christ our Lord, to whom be glory for ever.

The hallowing of the Font.

THe hallowing of the Font solemnly is used in the Popish Churches twice in the Year, that is to say, on *Easter-Even*, and *Whitsunday-Even*. At other times secretly (if necessity requireth) they use also to have it, but not with so great solemnity and pomp. Now that this matter may be done formally, it is appointed that at both these times, the Priest shall furnish himself after the best manner; put on his Surplice, his Stole and his Cope. He must also have one with him that shall bear the Tar-box, otherwise called the Chrismatory, wrapped in a Towel; another to carry the Censer; a third to bear the Ship; and two more to carry the two Candlesticks burning, to light him that he stumble not by the way, besides the whole Quire. All these being set in a most seemly order, they take their Journey out of the Chancel unto the Font, merrily singing the *Kyrie*, and calling upon a number of Saints; as Angels and Archangels, Patriarches and Prophets, Apostles and Evangelists, Martyrs, Widows and Virgins, with all the company both of the Saints and the Saints, with *Omnes Sancti*

Sancti orate pro nobis, desiring them to take so much pains for them, as to pray for them. When they have once done with the Saints, they return unto God, and desire him to be favourable unto them, and to grant them their Petitions, which be divers and many. Among all, that he will vouchsafe to keep the Apostolick Lord, (that is to say the Pope) and all the Ecclesiastical Degree in holy Religion. They pray also for the Bishop of the Diocess: But as touching either King or Queen, they are past over with silence. These things dispatched out of the way with a *Pater noster* and a *Credo*; the Priest falleth in hand with the consecration or hallowing of the Mass, and desireth God to command, that all unclean Spirits may depart out of that Water, and that all the wickedness of the Devils deceit may stand far off, &c. That it may be an holy and an innocent Creature, free from all invasion of the Enemy, and purged through the departure of all wickedness. Again, That it be a living Fountain, a Water that regenerateth and begetteth a-new, purifying Water, &c. And while he is singing these things, it is appointed in the Book, that besides divers others, to the number of six, he make two solemn Crosses in that Water with his right hand, dividing the water in the manner of a Cross.

After these things, he speaketh to the Water on this manner,

Wherefore I bleſs ✠ thee thou Creature of Water, by ✠ the living God, by ✠ the true God, by ✠ the holy God: who at the beginning separated thee from the dry Land: whose Spirit moveth upon thee: which commanded thee to flow out of Paradise, and in four Floods to water the whole Earth, &c.

Here must the Priest make the third Cross in the Water, after the manner before appointed. Then goeth he forth again to speak to the Water on this wise,

I ✠ bleſs thee by Jesus Christ his only Son our Lord, who in Cana of Galilee, by his wonderful power, turned thee into Wine: who walked on foot upon thee: and was baptized in thee of John in Jordan. Who brought thee forth out of his side with Blood also, and commanded his Disciples, that they that believe should be baptized in thee, saying, Go teach all Nations, Baptizing them in the name of ✠ the Father, and of ✠ the Son, and of ✠ the Holy Ghost.

Here must the Priest cease his singing, and read these words,

O Almighty God, be thou mercifully present with us that keep these Commandments. Lovingly breath. (Here must the Priest breath into the Font three times in the manner of a Cross) *Bleſs thou ✠ these simple waters with thy mouth, that besides the natural cleansing which they may shew in washing the bodies, they may also be of strength to purifie the minds.*

Here the Priest is commanded to take the burning Candle, and to drop of it into the Font, after the manner of a ✠ and holding the Candle still in the Font, to sing with a lusty and courageous voice on this manner,

O let the virtue of the Holy Ghost descend and come down into this fulness of the Fountain, and make all the substance of this Water fruitful with the effect and power of regenerating or begetting a-new.

Here

Here must the Priest divide the Water with the Candle, and afterwards pluck it out, and give it again to the Minister. After these things he must breath thrice into the Font, and so after a few words he maketh an end of singing.

When he hath once done the Consecration and Blessing of the Font, he is commanded to put Oyl into the Water, making a ✠ of the Oyl with the Bullion which is in the Vessel of the Oyl, otherwise call'd the Chrismatory, saying on this manner :

The commixtion or mingling together of the Oyntment of Oyl, and of the Water of Baptism: In the Name of ✠ the Father, and of ✠ the Son, and of ✠ the holy Ghost.

This thing being dispatched out of the way, the Priest must put Cream into the Font, making a cross of the Cream with the Bullion that is in the Vessel of Cream, and say,

This Font be made fruitful and sanctified with this healthful Cream to all that be born a new of it. In the Name of ✠ the Father, and of ✠ the Son, and of ✠ the holy Ghost.

These things thus finished, the Priest with all his Trinkets and Complices must return into the Quire, merrily singing *Rex Sanctorum*, &c. Then also for joy and glee must all the Bells be rung that are either in the Steeple, Church, or Chancel. And thus endeth the sanctifying and hallowing of the Font according to the Pope's appointment.

Here hath been much ado about a thing of nothing, I mean about the Consecration of the Font. But what needeth all this reckoning ? To what end hath the Popish Priest been so busie with his Exorcisms and Conjurations, with his Sanctifications and Consecrations, with his Blessings and Crossings, with his Gapings and Breathings, with his Oylings and Creamings ? To make the Water more holy ? But who can make the Water more holy than God himself hath already made it ? To make the Sacrament of the more efficacy, virtue and strength ? But Christ instituting the holy Mystery of Baptism, maketh no mention of all these trifling Ceremonies, which without all doubt he would have done, if he had thought them necessary for the due administration of Baptism. When *John Baptist* baptised in the Wilderness, he used simple and natural Water, without blessing or crossing. So likewise did the Apostles of Christ, as *Philip*, when he baptised the Eunuch, and others. Many years also after Christ's ascension the holy Fathers of Christ's Church baptised with Water simply, without any addition of such Consecrations and Blessings. The more simple and the nearer to Christ's Institution their Administration of the Sacrament was, the better was it allowed of all true Christians. They knew not this pomp, this pride, this magnificence, and this solemnity that is now used in Popish Churches. The Devil and the Pope, that Antichrist of Rome, invented all those trifles, and thrust them into the Church of Christ, unto the great obscuring and utter defacing of the purity of Christ's holy and blessed Mysteries. And notwithstanding, into such ignorance and blindness are both the Priests and People come, through the wicked traditions of men, that if any of the least of these frivolous Ceremonies be left out, they think the Baptism to be nothing

nothing worth, and the Children not to be christned. O lamentable blindness! But let all true Christians persuade themselves, that pure and simple Water, coupled with the Word, maketh the Sacrament of Baptism sufficient and perfect, as *St. Austin* saith, The Word is joyned to the Element, and thereof is made a Sacrament.

As touching the Consecrations, Blessings, Crossings, Gapings, Breathings, Oylings, Creamings, Perfumings, and such other trifling Ceremonies, they are the drousie dreams and foolish fancies of Hypocrites, and therefore not to be regarded nor frequented, but rather to be neglected and omitted, as things nothing appertaining unto the substance and matter of Baptism. But let us consider certain things used of the *Papists* in the Consecration of their Font.

First the Priest desireth God to command, that all unclean Spirits may depart out of that Water, and that all the wickedness of the Devils deceit may stand far off, &c.

There is no Creature that ever God made, be it never so pure and clean, but if it come once into the hands of these sacrificing *Papists*, it is straightways not only unpure and unclean, but also full of Devils and wicked Spirits. When notwithstanding God at the beginning pronounced the Water, as all his other Creatures, to be very good, and no evil in them: yea, the Lord our God so esteemeth this Creature of Water, that by it he hath not only wrought many wonderful Miracles, but also in his holy Scriptures compareth his holy and blessed Spirit to this Element of Water. One also of the principal and chief Mysteries which he hath left to his holy Congregation for their comfort, and to express therein his singular good will toward them, is set forth in Water, as an Element most apt to set forth our Regeneration and New Birth in Christ. But the *Papists*, as we have before heard, find fault not only with the Water, but with Salt, Bread, Wax, Fire, and what not? But this their doing is well known to be nothing else than plain juggling. *St. John Baptist* knew no Devil nor evil Spirit in the Water when he baptized in the Wilderness. Christ's Apostles judged the Water pure and clean and the good Creature of God when they baptized. *Philip* baptizing the Eunuch used the Water that was next at hand. If Christ had known the Devil to be in the Element of Water, he would never have made it a Sacrament of Regeneration. *St. Paul* doth so greatly esteem this Mystery of Baptism, which partly consists of Water and partly of the Word, that he calleth it the Fountain of the new Birth, and renewing of the holy Ghost. And in his Epistle to the *Ephesians* he hath these words; *Christ loved the Congregation and gave himself for it to sanctifie it, and cleansed it in the Fountain of Water, through the Word, to make it unto himself a glorious Congregation, without spot or wrinkle, or any such thing, but that it should be holy and without blame.* Doth not our Saviour Christ say plainly, *That except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* If Devils or wicked Spirits had been in the Water, as the *Papists* dream, the holy Ghost would never have beautified this Element of Water with such praises and commendations in the holy Scriptures. And who knoweth not that of all the four Elements none is more necessary than Water; neither have we any in more use. God give us grace to use this and all other Creatures unto his glory with thanksgiving. Amen.

Now let us see to what end the *Papists* would have the Devil and all wicked Spirits driven out of the Water. It is forsooth, that it may be an

holy and an innocent Creature, free from all invasion of the Enemy, and purged from all wickedness. And that it be a living Fountain, a Water that regenerateth and begetteth a-new, a purifying Water, &c.

The Creature of Water is already Holy, sanctified of him who is Holiness it self; and therefore hath no need of the Popish sanctifications and hallowings. It is also of it self innocent and harmless, created of God for the use and commodity both of Man and Beast, as all other Creatures of God are. If at any time we be plagued either with Water or Fire, or with any other Creature of God; the fault is not in those good and innocent Creatures of God, but in our selves, who through our manifold wickedness, provoke God unto anger; as we may see in the Histories of the Flood, and of the Destruction of *Sodom* and *Gomorrhah*, &c.

Whereas they desire of God that it may be a living Fountain, a Water that regenerateth and begetteth a-new, &c. we grant that Baptism is an holy Sacrament; but that the outward Water giveth life, begetteth a-new, and purifieth the heart, we utterly deny; It being not in the power of a lifeless Element to do this. It is the work of the Holy Ghost alone: as our Saviour saith, *It is the Spirit that quickeneth and maketh alive*. When Christ talked with *Nicodemus* of our regeneration and new birth, he made mention not only of Water, but of the Spirit also: to declare that the chief worker of our regeneration and new birth, is the Holy Ghost, without whose Grace and secret Inspiration, the outward washing profiteth nothing. *Judas Iscariot*, *Simon Magus*, *Ananias* and *Saphira*, with divers others, were Baptized with the outward Baptism of Water, and yet are they now damned Souls in Hell Fire. They had the Water, but they had not the Spirit. Their Bodies were outwardly washed, but their Souls were not cleansed by the Holy Ghost; their hypocrisy so deserving. Now if the Water of Baptism by it self were of such virtue and power, that it could give life, purifie and beget a-new; then should all false Christians and Hypocrites become the Children of God, and Heirs to Everlasting Glory. But it is truly said of *St. Paul*, *They that are led with the Spirit of God, are the Sons of God*. If any man hath not the Spirit of Christ, he is none of his. Though the blessed Apostle calleth Baptism the Fountain of the new birth, yet, he immediately addeth the renewing of the Holy Ghost: declaring hereby, That although Baptism be the Fountain of the new birth, that so many as be washed with that Water, have put off *Adam* and be born a-new in Christ; yet, that our renovation cometh by the Holy Ghost. He alone quickeneth and maketh us alive in Christ Jesus. He alone regenerateth and begetteth us a-new. Without this outward washing many have been and are daily saved; but without the inward washing of the Holy Ghost no man can be saved. As *St. Paul* saith, *If any man hath not the Spirit of Christ, he is none of his*. Not to the Water therefore, ought the Papists to attribute the virtue and power of making alive in Christ, of regenerating, purifying, &c. but to the Holy Ghost, whose Office alone it is to work all these good things in the hearts of Gods Elect and chosen People.

Moreover, Whereas the Priest turneth him to the Water and saith, *I bless thee thou Creature of Water, by the living God, by the true God, by the holy God, &c. Tea, I bless thee by Jesus Christ, his only Son our Lord, &c.* Who seeth not his madness? Will any man count him sober or in his right mind, that shall speak to a thing without life? This do the Popish Priests in the presence of God, his blessed Angels, and of his holy Congregation. If
this

this stuff had been spoken in a known tongue, as it was uttered in a strange Language, the People many years ago would have hissed those Antichristian Sacrificers out of their Temples, and not have suffered themselves to be deluded and mocked by them. But what needeth this Popish Priest to bless the Water by the living God, by the true God, by the holy God, and by Jesus Christ the Son of God, seeing that the blessed Trinity so many hundred years past, hath already sufficiently and abundantly blessed the Waters? O the vain dreams of men!

After these things, the Priest in a Prayer whispered out by him, desireth God to bless those Waters with his mouth. Verily, this is a new kind of blessing, as blessing is commonly taken among us. Men use, and the Papists themselves also use to bless with their fingers and not with their mouth. When the simple People see a Bishop riding gorgeously upon his Mule, more like to *Simon Magus* than to *Simon Peter*, they use to cry out, My Lord, your blessing; My Lord, your blessing for St. *Charity*: thinking to receive some great benefit by that means, both to their Body and Soul; when notwithstanding in my Countrey, the Bishops blessing would not go for Horse meat. Doth the Bishop gape upon them? or rather doth he lift up his hand and so bless them? But wherefore would the Priest have God to bless those Waters? Verily, that besides the natural cleansing which they shew in washing the Bodies, they may also be of strength to purifie the Minds.

That the natural property of Water is to cleanse the Body and all outward things, no man that hath reason will deny. But that Water, although never so much Consecrated, Sanctified and Blessed, purifieth the mind, Soul, Spirit or inward Man, neither reason nor Scripture doth allow. For what is it to purifie the mind, but to forgive sins, to give the Holy Ghost, to engraft new and spiritual motions, to alter the whole man, and to be clothed with Holiness, Righteousness and Truth? This is not the work of any man in Earth, nor yet of any Angel in Heaven; much less of a Creature that is without all sense and feeling. If the Water sanctified by Man, purifieth the mind, much more should the Man that sanctifieth the Water do the same. But Man doeth it not, neither is it done by the Water. It is God alone by his holy Spirit, that purifieth the mind, and searcheth the reins and hearts. Man is the Minister, Water the thing ministred, but God is he that worketh all: as the Apostle saith, *Paul planteth, Apollos watereth, but God giveth the increase*. Therefore neither he that planteth, nor he that watereth, is any thing worth, but God which giveth the increase. It is truly said of St. *Cyprian*, *Whether Judas or Paul Baptizeth, Christ washeth and putteth away the sin*. St. *Ambrose* saith, *To forgive sins in Baptism, and to give the Holy Ghost, is the Office of God alone*. If therefore God giveth the effect of health, there is no glory of man in this behalf. For we know that the Holy Ghost is given of God, without imposition or laying on of hands, and that he who was not Baptized, obtained remission of sins. Hereto agreeth the saying of St. *Austin*. As concerning the visible Ministry, both good and bad do Baptize; but he doth inwardly Baptize by them, whose both the visible Baptism and invisible grace is. Therefore both good and bad may Baptize, but none can wash and purifie the Conscience, but he only who is always good. Hence it follows that the Papists teach false Doctrine, when they hold that the Sacraments give grace, purifie the mind, wash the Conscience, and change the whole man. Indeed the Sacraments represent and preach these things to the outward man, but it is God alone that giveth

giveth these things by his holy Spirit, that he which rejoyceth might rejoyce in the Lord.

Now as touching the foolish Ceremonies which the Popish Priest useth in the Consecration of the Font; as making Crosses, dropping Candle into the Font, dividing the Water with Candle, putting Oyl and Cream into the Water, breathing into the Font, and such like beggerly Trifles, they are more worthy to be derided than confuted, being indeed nothing else than childish Plays and apish Toys. Thus much concerning the Popish consecrations of the Font.

Of hallowing the Marrying-Ring.

FOr hallowing the Womans Ring at her Wedding, this Prayer following is appointed to be said of the Priest.

Thou maker and Conserver of mankind, Giver of Spiritual grace, Granter of Eternal Salvation: Lord send ✠ thy blessing upon this Ring, that she which shall wear it may be armed with the vertue of Heavenly defence, and that it may profit her to Eternal Salvation.

Another Prayer.

Hallow thou ✠ Lord this Ring which we bless ✠ in thy holy name, that what Woman soever shall wear it, may stand fast in thy Peace, and continue in thy Will, and live and grow and wax old in thy Love, and be multiplied into the length of days.

Then let holy Water be sprinkled upon the Ring, and all is well. Who can otherwise than laugh at the folly of these foolish Papists, who not being content to shew their fondness in certain trifling matters, must desire God to send his blessing on a poor Ring? What kind of Prayers are these unto God? Are they worthy of Gods Majesty? Is this to ask according to the will of God? God ought not to be called upon in vain and trifling matters, but in grave and weighty Causes, in affairs that appertain unto his glory, and to the salvation of our Souls. The very Heathen in times past would have been ashamed to offer up their Prayers to their false Gods, for such foolish and childish things. And to say the truth, this kind of praying is nothing else than a plain mocking of God. The Papists might with as good a Conscience pray to God, to make the weathercock of Pauls a Preacher; for this Prayer would please God as soon as the other. But let us see to what end the Papist desireth God to send his blessing upon the Ring: It is, saith he, That she which shall wear it may be armed with the vertue of Heavenly defence, and that it may profit her to eternal salvation. Here be two goodly matters if they might be obtained. But where hath God promised, that the wearing of a Ring hallowed by a Popish Priest, should bring to the wearer, the vertue of Heavenly defence and everlasting salvation? What if an Heathen Woman and an Idolatress should wear this sanctified Ring, should she also enjoy these two Commodities? For the words are general, *That she which shall wear it, &c.* But to be short, we shall note that the vertue of Heavenly defence cometh not by the wearing of a Ring, but by the mighty protection of God; wherewith, both by his Grace and Spirit, and

and by the Ministry of his Angels he defended his Elect and chosen People, as it is written, *The poor crieth, and the Lord heareth him, and delivereth him out of all his troubles: The Angel of the Lord pitcheth his Tent round about them that fear him, and delivereth them.*

And as touching eternal Salvation, who knoweth not that it is the free gift of God, given to the faithful for Christ Jesus sake? Therefore to ascribe these heavenly Treasures to the wearing of a poor Ring, doth not a little obscure the Grace of God, and the Merits of Christ's Death and Passion.

The Hallowing of the Pilgrims Wallet and Staff.

THe Pilgrims that intend to go on Pilgrimage either to St. Peter and Paul at Rome, or to St. James of Compostella, or to any other Saints, must first of all be blessed of the Priest in this manner :

First the Pilgrims must come devoutly unto the Church, and make their Confession humbly to the Priest, and gladly receive of him Penance and Absolution. Afterward they shall come into the Chancel, reverently prostrating themselves, and lying flat upon the ground before the Altar. Then the Priest shall say these *Psalms*, *Miserere*, *Deus misereatur*, *Qui habitat*, *Nunc dimittis*, with *Kyrie eleyson*, *Christe eleyson*, *Kyrie eleyson*, *Pater noster*, *Ave*, &c. After these things shall follow the hallowing of the Pilgrims Wallet and Staff.

In the hallowing of this Staff, amongst many other words, the Popish Priest hath these :

O Lord Jesu Christ, we humbly call upon thee that thou wilt vouchsafe to ✠ bless this Wallet and Staff, that whosoever for the love of thy Name doth endeavour himself to take the same by his side as an Armour of humility, and to hang it about their necks, or to carry it in their hands, and so going on Pilgrimage (having meek Devotion for a Companion of their Journey) to seek the helps of Saints, they being preserved with the defence of thy right hand, may merit to come to the joys of the eternal vision.

Here is more work for the Tinker. A new Master, a new, and hang up the old, as the Porters cry in *Sturbridge-Fair*. Here is a sudden fall even out of the Hall into the Kitchen, as they use to say. Our Papist is suddenly come from his golden Rings to Scrips, Wallers, and Staves, and now he sanctifieth and blesteth them, yea and that so much the more, because they are but vile Pedlary Ware, and serve only for *Rome-runners*, and Pilgrimage-gadders. In this his Consecration he humbly beseecheth God to bless the Wallet and the Staff. Without doubt God is not a little bound to the *Papists*. For as they are busie-bodies themselves, so will they not suffer God to be unoccupied. The *Epicures* say that God is idle in Heaven, and taketh no care of his Creatures, but suffereth all things to go which way they will : Fortune, and not God's Providence, bearing rule. The *Papists* therefore, as it may seem, fearing that God should fall into idleness and forget his Creatures, appoint him to work : But what work I pray ye? Verily to hallow and bless Water, Salt, Bread, Candles, Palms, Fire, Ashes, Incense, Pascal, Pascal Lamb, Eggs, Herbs, Milk, Honey, Apples, Wine, Cheese, Butter, new baken Bread, Flesh, Font, and I know not how many things besides. And now at the last they appoint him to consecrate, bless, and

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sanctified with beggerly Wallets and Staves for *Rome-runners* and Pilgrimage-gadders. Is not God much bound to these *Papists* that appoint him so vile an Office? And is not God worthy to tender these their requests? And are not these requests of the *Papists* meet to be granted?

But let us see why the *Papists* are so desirous that God should bless these Wallets and Scrips, these Staves and Sticks. Because, say they, that whosoever endeavours to take the same Wallet and Staff by his side, or to hang it about his neck, or to carry it in his hand, and so go on Pilgrimage to seek the helps of Saints, may merit to come to the joys of the eternal vision.

Is not here a good work in hand think you? Ought not God even of duty to put to his helping hand, and to put this good deed forward? An idle, leud, lasie Lubber is determined to wander and gad abroad with his Wallet and Staff, and to live of the sweat of folks hands, and God must be a Cloak of his idleness. Is it not well appointed? Why do they not also appoint God to bless the Pilgrims Breeches, Hose, Shoes, &c. For he hath as much need of all these things in his Journey, as of the Wallet and the Staff, except he hath made a vow to go his Pilgrimage breechless and bare-arsed, bare-legged and bare-footed, as many do. And what other thing is it to go on Pilgrimage to seek the helps of Saints, than to play the Idolaters, and to run away from God, that fountain and well-spring of all goodness, and to commit Whoredom, I mean Idolatry, with Creatures, which of themselves were never able to help themselves, and to beg of them that they cannot give? Is it any other thing to seek the help of Saints, than to distrust God, and to think him either not to have a will, or else not to have power to help? For if they believed sufficient ability in God for to help, and a will agreeable to the same, they would never run a whoring from God, and follow strange Lovers. And who knoweth whether all they to whom these Idolaters run on Pilgrimage, be Saints in Heaven, or rather many of them Devils in Hell. Again, If they be able to help their Clients, why do they not show their power universally, as well as in one place, but rather compel men to take many weary Journeys upon them to seek their helps, and to forsake Country, Father, Mother, Friends, Wife, Children, House, Land, &c. That Saint which is not able to help in all places alike, is able to help in none. Therefore they that seek the helps of Saints more in one place than in another, do nothing else but deceive themselves, and walk the ways of weariness and wickedness. When the Saints themselves lived in this World, they by no means could abide that any glory or honour should be ascribed to them, but with heart and voice they cried unto God, and said, *Not unto us, O Lord, not unto us, but to thy Name give the glory.* And as they themselves did not trust in their own righteousness, but in the Merits of Christ's Death only, so likewise taught they all other so to do. And is it to be thought that they are now become so ambitious and desirous of vain glory, that being glorified in Heaven, and free from all mortal affections, and following the Lamb whithersoever he goeth, they should now arrogate and challenge to themselves the Office and Power of God. These Pilgrimage-gadders therefore and *Rome-runners* in running hither and thither to seek the helps of Saints, do not only provoke the hot wrath and great indignation of God against them, but also deserve no thanks at all of the Saints, whose honour they seem greatly to seek. It were much better for them to tarry at home, to labour according to their

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Vocation, and in their necessities to call upon God, who according to his promise both will and can help, desiring God to give them grace to follow and practise in their conversation and living in the virtuous and godly manners which the true Saints of God expressed and shewed when they lived in this World : and also to set continually before their eyes, that in this World they have no dwelling City, but are here as Strangers and Pilgrims, and that therefore they ought to make preparation for the World to come, that whensoever the good Man of the house cometh, he may find them watching.

Now after that the Priest hath hallowed the Wallet and the Staff, he must sprinkle them both with holy Water, and put the Wallet about the Pilgrim's Neck, saying,

In the Name of our Lord Jesus Christ, take this Wallet, the Habit of thy Pilgrimage, that being well chastened and saved, thou mayest deserve to come to the places of the Saints, thither as thou desirest to go, and that when thy Journey is done, thou mayest return unto us safe and sound.

Behold with what Solemnity this Wallet is put on : even in the Name of our Lord Jesus Christ, as though some great Miracle should be wrought. As in many other things, so likewise in this, the *Papists* do utterly abuse the Name of the Lord Christ. The Name of Christ ought with all reverence to be named, yea and that not in trifles, but in serious, weighty, and necessary matters. And whereas they make the Wallet to be the Habit of a Pilgrim, and that he should be known by that Wallet to be a Pilgrim : I say plainly, that by this Argument, all Beggars should be Pilgrims, for they also wear Wallets, and whithersoever they go they shall go on Pilgrimage, by reason of their Wallet, seeing that the Wallet is the Habit of a Pilgrim.

This Wallet is put on about the Pilgrim's Neck, to this end, as it may seem, not only that by it he should be known to be a Pilgrim, but also that by the virtue thereof he may merit and deserve to come to the places of the Saints, whither he intendeth to go. Such Saints, such Reliques. Such Works, such Merits. Such Lettice, such Lips. Such Carpenter, such Chips. Verily as the Dignity of the Wallet is nothing worth, so likewise the Pilgrim meriteth nothing by his Pilgrimage, but the wrath and vengeance of God, for as much as he forsaking the Lord his God, who is present in all places with his most present help, hunteth after Creatures, and at their hands seeketh all good things both for Body and Soul, when all good and perfect gifts come down from God alone, as *St. James* saith.

After that the Wallet is most solemnly thus put on about the Pilgrim's Neck, then must the Priest also deliver to him a Staff, saying on this manner unto him;

Take this Staff to hold thee by in thy Journey and Travel of thy Pilgrimage, that thou mayest be able to overcome all the rabbles of the Enemies, and come without fear to the places of the Saints, whither thou desirest to go, and that when the course of obedience is finished, thou mayest return to us again with joy.

It is here said, that through the Staff the Pilgrim shall be able to overcome all evil men and wicked Spirits. If the Staff were of such virtue and force, it were good that every man should prepare him the like Staff, that by this means they might walk without jeopardy either of bodily or ghostly adversaries. But these are but fancies, invented of Antichrist's Sect, to maintain their Superstition, Hypocrisie, and false Religion. There is no more holiness nor virtue in the Staff, though never so much blessed by a *Papist*, than in any other Club that is newly cut off from the Tree. The Staff that a true Christian must stick unto, is the Lord himself, who alone is the Staff, Rock, Bulwark, Tower and mighty Defence of the Faithful. As for other Staves, although the *Papists* attribute unto them never so much virtue and holiness, they be things of no force, and therefore not to be regarded of the true Christians in this behalf.

It is added, That this Staff is not only able to make the Pilgrim free from his Enemies, but also to bring him without fear to the places of Saints, whither he desireth to go. O Staff of a great virtue! What if the Pilgrim should chance to lose his Staff by the way, or to have it stolen from him? Were it not possible, think ye, to come to the places of the Saints? Would the Tongue, the Eyes, the Feet, besides the experience and knowledge of the Country, do nothing in this behalf? Is the Staff all in all? God have mercy upon us, and lighten the eyes of the blind. But what if the Staff did bring the Pilgrim to the places of the Saints: Is this a matter to be rejoiced at? What glory is this to a place of Idolatry? To run away from the true living God, whom we ought to love with all our heart, with all our mind, with all our strength, and with all the powers both of body and soul, and to follow strange Lovers, I mean not only those whom we call Saints, but also Stocks and Stones: Is this a thing praiseworthy? But there is yet behind another virtue of this sanctified Staff, which is, when the Journey is done, to bring the Pilgrim home again to his Friends safe and sound. O the wonderful virtue of this Staff! God be merciful unto us, and bless us, and shew us the light of his countenance, that his ways may be known upon Earth, and his saving health among all Nations.

*The Hallowing of the Cross of him that goeth to
Jerusalem.*

THe Priest, in hallowing the Cross, beseecheth God, That he will vouchsafe to bless that Cross, that the Banner of the reverend Cross, the Figure whereof is marked in it, may be the most invincible strength of the Pilgrim against the wicked Temptations of the old Enemy. Let it be (saith he) in the way a defence. Let it be in the House a Protection. Let it be every where an help unto him.

Now from the Waller and the Staff, are we come to the Cross. And albeit the Waller and the Staff be things of great virtue, as we have heard, yet the Cross seemeth here to have a certain prerogative above the Waller and the Staff. The Popish Sacrificer and Sanctifier setteth forth here the sign of the Cross to be the most invincible strength of men against the most wicked tentations of the old Enemy, &c.

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That Satan is the old sworn and immortal Enemy of Mankind is too much known. But that either the sign of the Crofs, or the Crofs it self can be our strength, and our invincible strength against the Temptations of Satan, appeareth not by the Testimonies of the holy Scriptures, nor by the experience of the afflicted Consciences. The Devil is as much afraid of the Crofs, or of the sign of the Crofs, as the Father is when his young Son runneth unto him with a Rod in his hand to beat him: Yea, to speak plainly, and yet truly, the Devil feareth no more the Crofs, than he feareth the Gallows. For look what the Gallows is now to us, that in times past was the Crofs to the *Jews*. And as on the Gallows all Malefactors for the most part be put to execution among us; even so in the Common-weal of the *Jews* all notorious Transgressors of the Laws were put to death on the Crofs: so that to die on the Crofs then, was the very same as now to hang on the Gallows. Therefore the holy Apostle willing to set forth the most vile and despiteful death which Christ suffered for us, and for our salvation, saith, *That he died the death of the Crofs*; that is to say, the most villainous and hateful death that could be devised. And albeit that the holy Scripture seemeth in some place very honourably to speak of the Crofs, yet is it to be understood otherwise than the words sound. As for example, when St. Paul saith, *God forbid that I should rejoyce in any thing but in the Crofs of our Lord Jesus Christ*. This word *Crofs* signifieth not in this place the Tree or Logg that Christ died on, but rather his Passion or Death which he suffered on it: which Passion and Death is our Joy, our Glory, our Solace, our Comfort. For by it are we enfranchised and made free from the Wrath of God, from the Curse of the Law, from the Tyranny of Satan, and from the Pains of Hell, and translated from Death unto Life, from Hell to Heaven, from Pain to Joy, from Mortality unto Immortality. Again, When he nameth the false Prophets, *The Enemies of the Crofs of Christ*, he meaneth not the Tree or the Gallows whereon Christ suffered, but the Pains which he suffered, with the Merits and Deserts of the same. For these false Prophets taught that the Death of Christ was not sufficient unto Salvation, except the Law of *Moses* were observed. In another place also he calleth the Gospel of Christ, *The Word of the Crofs*: understanding by this word *Crofs*, in that place, affliction, trouble, persecution, and all kinds of adversity, which commonly accompany the Preaching of the Gospel, as our Saviour Christ saith, *If any man will come after me, let him forsake himself, and take up his Crofs and follow me*. Again he saith, *In the World ye shall have tribulation: but be of good cheer, I have overcome the World*.

Our invincible strength against the most wicked Temptations of the old Enemy, is not the Crofs, nor the hallowed Crofs, nor the sign of the Crofs, but it is the Lord Jesus, who shed his Blood for us sinners upon the Crofs. He, by his death, hath expelled him that had Lordship over Death, that is to say, the Devil, that he might deliver them, who, through fear of death, were all their life-time subdued unto bondage.

The hallowing of a Sword.

O Lord, holy Father Almighty ✠ bleſs thou this Sword, through the invocation of thy Name, and by the coming of thy Son, our Lord Jeſus Chriſt, and by the gift of the holy Ghoſt the Comforter : that he, which this day is girded with it, in thy mercy, may tread under his feet the viſible Enemies, and at all times injoying the victory, may remain unhurt, through Chriſt our Lord. Amen.

Here the Popiſh Prieſt layeth hard to God's charge, and willeth him to bleſs the Sword by the Invocation of his holy Name, by the coming of his Son Chriſt, and by the gift of the holy Ghoſt. Who doubteth of the hallowing of this Sword, ſeeing that God is ſo ſtraitly conjured ? God hath much to do with theſe *Papiſts*. They, by no means, will ſuffer him to be at quiet. But to what end would they have this Sword bleſſed ? Verily, that he which is girded with it, may tread under his feet the viſible Enemies, and at all times enjoy the victory, and remain unhurt.

When *David* ſhould fight with *Goliath*, that proud Philiſtim, he ſaid unto him, *Thou com'eſt to me with a Sword, and a Spear, and a Shield : But I come to thee in the Name of the Lord of Hoſts, the God of the Hoſt of Iſrael.* Likewise ſaith *David* in another place, *Some put their truſt in Chariots, and ſome in Horſes, but we will call upon the Name of the Lord our God. They are brought down and fallen, but we are riſen and ſtand upright.* It is neither the Sword, nor the Bow, nor any other kind of Armour that can give us the Victory over our Enemies, but the mighty Power of God alone. *The Horſe is prepared unto the battle, ſaith Solomon, but the Lord giveth the Victory.* And the *Pſalmiſt* ſaith, *There is no King that can be ſaved by the multitude of an Hoſt, neither is any man delivered by much ſtrength.* The *Papiſts*, according to the Doctrine of the holy Ghoſt, ſhould rather teach the People to ſeek for help againſt their Enemies, at the hand of God, by faithful and fervent Prayer, than of Wallets, Staffs, Croſſes, Swords, &c. For the Name of the Lord, as *Solomon* ſaith, is a ſtrong Tower : unto that doth the righteous flee, and findeth ſuccour. O bleſſed is that man, ſaith *David*, which hath ſet his hope in the Lord, and hath not turned unto vanity. Where God is Enemy, nothing can prevail. There is no wiſdom, no forecaſt, no counſel can prevail againſt the Lord. But where God favoureth, all things have good ſucceſs : as the Apoſtle ſaith, *If God be on our ſide, who can be againſt us ?* If we therefore deſire to have victory over our Enemies, and to enjoy quiet days on the Earth, let us, above all things, ſtudy to have God our Friend, and to be at peace with him, and ſo ſhall all things proſper whatſoever we take in hand. This ſhall come to paſs, if we will endeavour our ſelves to caſt away all confidence in Creatures, reſpoſe all our affiance in the Lord our God, earneſtly call upon his holy Name, and train our Lives according to his bleſſed Word and Ordinance, as God himſelf ſaith, *O that my People would have hearkned unto me ! For if Iſrael had walked in my ways, I ſhould ſoon have put down their Enemies, and turned mine hand againſt their Adverſaries.*

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*The hallowing of Beads to say our Lady's
Psalter on.*

O Lord, the large infuser and liberal impourer of all Blessings; and the inspirator and inbreather of every good act, who with thine own mouth commandedst, that all the Ornaments of the Tabernacle of Witness should be made unto the Devotion of the People: We, with humble Prayer, beseech thee, that thou wilt, with thy benediction and blessing ✠ replenish these Beads, outwardly pretending and shewing a face of holiness, and appointed to pray devoutly unto the most blessed Virgin Mary, the Mother of God, and made and prepared to say the Psalter of the same most holy Virgin, wherewith in times past by the hands of the Priests thou didst replenish and fulfil the Vessels and Ornaments of the Temple. And grant that so many as will endeavour themselves in these Beads meekly to honour that most glorious Virgin, or do determin upon these Beads, in whatsoever place it be, to say their Prayers before her Image, or require her help, may, through her Prayers and Intercession, after their departure from this present Life, obtain Grace and Glory, and purchase the favour of thy merciful goodness, through our Lord Jesus Christ. O Almighty God, the alone and unspeakable and incomprehensible Creator and Maker, by whose Word and Power all things are made: through whose Gift we have received those things which we possess for the sustentation and comfort of our Life: we, with most humble and fervent Prayer, beseech thee, that thou wilt vouchsafe from the seat of thy Majesty with thy blessing ✠ and heavenly sanctification to replenish and fulfil these Beads which are apt and meet for the Devotion of thy faithful Servants, that by this means thou mayest thankfully take and acceptably receive the gift of them that pray on these Beads. O grant that the Prayers made upon these Beads may gladly be accepted in the sight of thy clemency and merciful goodness, as the gifts of thy Servants, Abraham and Melchisedec pleased thee, that whosoever goeth about to garnish, honour and glorifie with their holy Devotions the most blessed Mother of God, Mary, upon the Beads, her Son our Lord Jesus Christ may recompense him great things for small things, accept his Devotion, forgive him his Sins, replenish him with Faith, nourish him with Favour, defend him with Mercy, destroy all adversity, and give him all prosperity. Grant also that in this World he may have the Doctrin of well-doing, the study of Charity, the effect of holy Love, and that in the World to come he may obtain with the holy Angels, everlasting Joy, through our Lord Jesus Christ.

The Christning or Hallowing of Bells.

First of all the Bishop or Suffragan shall put upon him a Surplice, and a Stole about his Neck, and having the Crofs born before him, he being accompanied with the Clergy and with the People, shall go with all solemnity unto the place where the Mettal shall be shed, whereof the Bell is to be made. And while the Bell is casting, that it may have right shape,

shape, and afterward come unto Christendom; the Bishop or Suffragan shall begin this Hymn, *Veni Creator*, with the Verse and Collect of the holy Ghost: and all the Clergy shall proceed and sing forth merrily. When the Bell is once cast and come to his perfect shape, then shall the Bishop or Suffragan begin with a merry voice, *Te Deum laudamus*, and all the Clerks with one voice shall sing joyfully together the whole Hymn unto the end. After that they shall sing, *Da pacem*, &c. Then shall the Bishop or Suffragan say, *A Domino factum est istud*. And the Clerks shall answer, *Et est mirabile in oculis nostris*. Then shall the Prelate say, *Dominus vobiscum*: The Clerks answering, *Et cum Spiritu tuo*. Then shall he rehearse this Collect, *Adiones nostras*, &c. That is to say, *We beseech thee, O Lord, prevent our doings by thine inspiration, and persecute them with thy help: that all our praying and working may alway begin of thee, and being so begun, may be finished by thee, through Christ our Lord.*

Now may they hang up the Bell when they will. But it must first be Blessed, Hallowed and Consecrated after this manner that followeth:

*The Blessing or Hallowing of the Water wherewith the Bell
must be sprinkled.*

A *Djutorium nostrum, &c. sit Nomen Domini, &c.*

The Prayer.

Let us Pray.

O Lord ✠ bless this Water with thy heavenly blessing, and let the virtue of the holy Ghost be put upon it, that when this Bell, which is prepared to call thy Children unto the Church, be dipped in it, wheresoever the noise and sound thereof shall be heard, the power of the Enemies, the imaginations of Phantasies, the violence of boisterous Winds, the hurt of Thundrings, the calamity of Tempests, and all stormy Spirits, may depart and go far away. Again, That when the Children of the Christians shall hear the noise of this Bell, the increase of Devotion may grow in them, that they may make haste unto the bosom of the godly Mother (he meaneth the Church) may sing unto thee in the Congregation of the Saints, bringing in the sound of a Trump, praise; melody through the Harp; mirth through the Organs: sweetness through the Tympan; joy through the Cymbal. So that with these their Services and Prayers they may allure unto thy holy Christ our Lord. Amen.

Afterward they must sing these six Psalms, *Lauda anima mea Dominum. Laudate Dominum quoniam bonus est. Lauda Hierusalem Dominum. Laudate Dominum de Caelis. Cantate Domino Canticum novum. Laus ejus in Ecclesia Sanctorum. Laudate Dominum in Sanctis ejus.*

And while they sing these Psalms, the Bishop or Suffragan must wash the Bell with the aforesaid hallowed Water, and anoint it with holy Oyl, and also rub it over with Salt, which Salt must be hallowed in such sort as the use is upon the Sunday when they make holy Water: *Exorcizo te, Creatura salis per Deum ✠ vivum, per Deum ✠ qui te per Helizeum Prophetam, &c.* After all these things be dispatched out of the way, let him say this Prayer following.

The Prayer.

Let us Pray.

O God, who by blessed Moses the Law-giver, commandedst Trumpets of Silver to be made, which, while the Levites or Ministers of the Sacrifice did blow, the People being admonished with the sound of their sweetness, might be prepared to adore and worship thee: Again, Through whose noise the People being excited and stirred up unto battel, might the more valiantly express and overcome the Weapons of their Enemies; Grant that this Bell, being ordained and prepared for thy Church, may be sanctified and hallowed of the holy Ghost, that by the sound thereof the faithful may be invited, provoked, and pricked forward unto the reward. Grant also that when the melody of this Bell doth sound in the ears of the People, the Devotion of Faith may increase in them, and that all the lying in wait of the Enemy may be far put back again, that the beating of the Hail, the storm of Winds, the violence of Tempests, may be mitigated and asswaged. Moreover, That the fierce Thunderings and boisterous Storms may be measured, that they do no harm, nor hurt thy Creatures. In fine, Vanquish and throw down the Powers of the Air with the right hand of thy strength, that they, bearing this Bell, may tremble and shake for fear, and flee before the Banner of the holy Cross, through our Lord Jesus Christ.

Then must the Bishop or Suffragan wipe the Bell with a Linen Towel, and say this Psalm, all the Clerks accompanying him. *Vox Domini super aquas. Deus Majestatis intonuit. Dominus super aquas multas. Vox Domini in virtute. Vox Domini in magnificentia. Vox Domini confringentis Cedros, &c.* unto the end of the Psalm, with *Gloria Patri*, and *Sicut erat*, &c.

After these things the Bishop or Suffragan must anoint the outside of the Bell seven times with Oyl and Cream, and four times within, saying on this wise:

The Prayer.

Let us pray.

O Almighty and Everlasting God, who before the Ark of the Covenant, through the noise of the Trumpets madest the Walls of Stone to fall down, wherewith the arms of thine Enemies were enclosed and encompassed round about: vouchsafe to replenish this Bell with thy heavenly blessing, that before the noise or sound thereof, the fiery darts of the Enemy, the striking of the Lightnings, the violence of Stones, the hurting of Tempests, may be chased far away: That to the demand of the Prophet, Wherefore didst thou flee, O thou Sea? And thou Flood of Jordan turn back with all thy Waves? It may be answered, The Earth was moved at the face of the Lord, at the face of the God of Jacob: Which turneth the hard Rock into Rivers of Water, and the Flint-stones into watry streams. Not unto us therefore, O Lord, not unto us, but to thy Name give the glory of thy mercy and truth; that when this present Bell (as the other Vessels of thy Altar) is touched with the holy Chrism, and anointed with thy holy Oyl, all they that come and draw near unto the sound thereof may be free from all temptations of the Enemies, and continually follow the documents of the Catholique Faith, through our Lord Jesus Christ. Amen.

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After this Prayer the Bishop or Suffragan shall take the Censer into his hand, and cause Fire, Incense, Myrrh, and such other sweet Perfumes to be put into it. Then shall the Bell be lifted up, and the Censers set under the Bell, that all the fume and smoak of those sweet favours may go into the Bell. In the mean season shall they say this Anthem, *Deus in sancta via tua : Deus magnus sicut Deus noster.* Then immediately shall they sing this Psalm, *Viderunt te aquæ, Deus, Viderunt te aquæ & timuerunt, &c.* with *Gloria Patri, & Sicut erat, &c.* Afterward the Bishop or Suffragan shall say, *Domine exaudi,* and *Dominus vobiscum,* with this Prayer following :

The Prayer.

Let us Pray.

O Christ, that Almighty Lord and Ruler, which after thou hadst taken the Nature of Man upon thee, and didst sleep in the Ship when a great Tempest arose, marvelously troubling the Seas, and being awake didst forthwith put away these cruel storms, help for thy mercies sake the necessities of thy People. Pour out the dew of the holy Ghost upon this Bell, that before the sound thereof the Enemy may evermore flee away; Christian People be invited and provoked unto Faith, the Army of the Enemies may be made afraid, the People that be called out by it may be made strong in the Lord, and the holy Ghost being delighted with the sound thereof, as with David's Harp, may come down upon it. And as when Samuel slew the Lamb, and offered it up for a Sacrifice, the King of the Eternal Empire, through the noise of the weather that came down from Heaven, did put to flight the Company of the Enemies; so likewise grant thou, that while the sound of this Bell passeth through the Clouds, the hand of thy Angel may keep the Company or Assembly of thy Church and Congregation, and thy everlasting protection save and defend the fruits of them that do believe, with their souls and bodies: who livest and reignest one God with the Father and the holy Ghost, World without end. Amen.

This done, let the Bishop or Suffragan sprinkle the Bell with holy Water, and all the People there present likewise. Then the Godfathers and Godmothers, laying their hands upon the Bell, the Bishop or Suffragan shall say to them: *Name the Bell.* The Godfathers and Godmothers shall give the Bell such a Name as they think good. When the Bell is thus Christned, the Bishop or Suffragan, with the Godfathers and Godmothers, shall put upon the new baptized Bell a Linen Vesture, white and large. And thus endeth the Christning of Bells.

But when the Bells thus baptized shall be brought unto Confirmation, and to render an account or reason of their Faith, I find not in all the Popish Books I have read. But, O God, what a dishonour is this to thy holy Name? What a corruption to thy blessed Doctrine? What a mocking to thy holy Mysteries? What an abuse of thy Creatures? What a maintenance of Superstition and Idolatry? What a deceiving of thy People?

A Blessing for fore Eyes, taken out of an old Mass-Book; very profitable for that Disease, as teacheth Wilhelmus de montibus, matricis Ecclesiæ Lincolnienfis Cancellarius.

THe blessing for fore Eyes, saith he, necessity bringeth in, and the devotion of them that ask it: and it ought to be done on this manner:

First, The Priest that singeth Mass, after he hath received the body and blood of our Lord, and after the first and second washing of his fingers, shall cause his Parish-Clerk to pour into his Chalice the third ablution, not of Wine, but of Water. And this Water must the Priest in his Chalice reserve and keep till Mass be done. And when Mass is once done, the Priest, before he put off his sacerdotal Vestiments, shall take of this Water, and sprinkle it upon the fore Eyes, and he shall say this Prayer following, with *Dominus vobiscum: Et cum Spiritu tuo:* and with *Oremus.*

The Prayer.

O Lord Jesu Christ, who openedst the Eyes of the man that was born blind, keep the Eyes of this thy servant, giving him sight, clear, sufficient, meet, and competent to serve thee withal, by the virtue of this Sacrament, and by this sign ✠ of thy holy Cross.

Here let the Priest cross the diseased person with the Chalice, and with the Corporals Cloth. And let him so handle the matter, that with his Croising he may cause some wind to go from the Chalice and Corporals Cloth into the fore Eyes, while he saith, *In nomine Patris, Filij, & Spiritus sancti. Amen.*

Then shall the Priest say the beginning of St. John's Gospel: *In principio erat Verbum, &c.*

These things done, let the diseased person rise up, kiss the Altar, and offer something to the blessed Sacrament, and so depart. And undoubtedly, with the help of God and of our blessed Lady, he shall shortly have remedy of his Disease. *Probatum est.*

A general Blessing for all things.

O Thou Creator and Consecrator of Mankind, the giver of Spiritual Grace, the granter of Everlasting Health: O Lord send thy holy Spirit upon this Creature M. that it may profit them unto everlasting salvation, which, being armed with the virtue of heavenly defence, do tast of it. And ✠ the blessing of God the Father, and the ✠ Son, and the ✠ holy Ghost, descend upon those Creatures, and abide upon them for ever.

Here is Everlasting Salvation set forth again, to be obtained by every Rag and Clout, or whatsoever other vile thing is hallowed by the Popish Priest. But since such blasphemous Baggage is sufficiently confuted before, I will here end with this protestation, That Christ alone is our Wisdom, Righteousness, Sanctification and Redemption, that as it is written, *He that rejoiceth should rejoyce in the Lord:* To whom be all Honour and Glory, both now and for ever. *Amen.*

F I N I S.